3
LEVEL

Tarbiyah Islamiyah

Islamic Education
Islamic Etiquette

العبيكان للتعليم
Obeikan Education

ENGLISH EDITION

Tarbiyah Islamiyah

Islamic Education

Level 3

Islamic Etiquette

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بسم الله الرحمن الرحيم

Preface

Praise be to Allah, Lord of the worlds, and blessings and peace be upon the noblest of the Prophets and Messengers, our Prophet Muhammad, and upon all his family and Companions. To proceed:

Islamic knowledge is one of the most important necessities that the Muslim needs in his life; the entire ummah, in its efforts to rebuild Islamic civilization, is in need of it. Hence the religious texts point out the importance of Islamic knowledge and its bearers. Allah عَزَّوَجَلَّ says: *{Allah witnesses that there is no deity except Him, and [so do] the angels and those of knowledge - [that He is] maintaining [creation] in justice. There is no deity except Him, the Exalted in Might, the Wise}* [Aal Imran 3:18]. Ash-Shawkani رَحِمَهُ ٱللَّهُ said: What is meant by those of knowledge here is the scholars of the Quran and Sunnah. And Allah عَزَّوَجَلَّ says: *{and say, "My Lord, increase me in knowledge"}* [Ta-Ha 20:114].

In the hadith it says: **«Whoever follows a path seeking knowledge thereby, Allah will make easy for him a path to Paradise».** Narrated by Muslim.

This series of textbooks comes to serve the community, with the aim of conveying Islamic knowledge by various methods and making it readily available to those who seek it. We hope that it will be another source of knowledge for academic programs and that it will be a support and help to those who want to acquire more Islamic knowledge and education, in an effort to achieve the main goal, which is to spread and instill sound Islamic knowledge on a sound academic foundation and in accordance with correct beliefs, based on the Book of Allah and the Sunnah of His Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, in a modern and easily-understood style. We ask Allah عَزَّوَجَلَّ to grant us all beneficial knowledge, enable us to do righteous deeds, guide us and help us to be sincere in our efforts.

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The Zad
Academy Series

Tarbiyah Islamiyah

Islamic Education

Level 3

Islamic Etiquette

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Introduction to Islamic etiquette

Islamic knowledge and Islamic etiquette both have to do with action, for knowledge is the basis or foundation of action, and etiquette is the adornment of action.

It was narrated from Umar رضي الله عنه that he said: Learn etiquette, then seek knowledge.

Abdullah ibn al-Mubarak said: No man can attain dignity through acquiring knowledge unless he adorns his deeds with proper etiquette.

The poet said:

Everything in creation has its own adornment
And the adornment of man is proper etiquette
A man may attain a position of prominence
And honour among us through having proper etiquette
Even if he is of lowly birth

Attaining both etiquette and knowledge is the way of the prophets and the sign of the pious. No man observes proper etiquette but he will rise in status, and no one is devoid of etiquette but he will become lowly and insignificant.

Definition of adab (etiquette):

In linguistic terms, the word adab (etiquette) is derived from the root word aduba, which refers to teaching.

In Islamic terminology, adab refers to what a person may acquire of good and praiseworthy manners and characteristics.

Ibn al-Qayyim said: The true definition of adab is being a man of good character.

Al-Jurjani said: Adab refers to learning what could help one to avoid all kinds of mistakes.

Adab means striving to rid oneself of bad characteristics and manners, and of mistakes, and to acquire virtuous and noble characteristics and manners in all one's relationships and interactions with other people.

Etiquette with Allah عَزَّوَجَلَّ

The concept of etiquette is one of the most sublime of concepts, and one of the most important and significant. It includes all good manners in both word and deed, and the most important etiquette is etiquette with Allah عَزَّوَجَلَّ.

What is meant by etiquette with Allah عَزَّوَجَلَّ is: submitting willingly to Him عَزَّوَجَلَّ, by making sure that every action reflects veneration and awe of Him, and feeling shy before Him. That should be observed in the heart, in one's words and in one's physical actions.

Thus the etiquette of the heart forms the foundation and is the most important. This means that the heart turns to Allah Alone in love, fear, hope, reliance, seeking help and holding fast to His religion. Allah عَزَّوَجَلَّ says: *{That was only the Shaytaan, who tries to instil [in you] fear of his followers. Do not fear them, but fear Me, if you are [truly] believers}* [Aal Imran 3:175], *{And whoever relies upon Allah - then He is sufficient for him. Indeed, Allah will accomplish His purpose}* [at-Talaq 65:3].

Etiquette with Allah عَزَّوَجَلَّ is based on two important things:

1. Protecting the heart from turning to anyone other than Him and protecting one's self from feeling attached to anyone other than Him.
2. Protecting one's self by making sure that one's relationship with one's Lord is not undermined by anything.

Etiquette in one's words means not saying anything except that which reflects veneration of Allah عَزَّوَجَلَّ, and not saying anything except that which He loves and is pleased with, namely dhikr, recitation of Quran, glorification of Him (tasbeeh), praise of Him (tahmeed), magnification of Him (takbeer), reconciling between people, calling people to the truth, enjoining what is right and forbidding what is wrong.

Etiquette in one's physical actions means protecting one's physical faculties from committing evil actions and using them to do praiseworthy deeds, giving precedence to complying with Allah's commands over everything else and venerating the symbols and sacred limits of Allah.

Proper etiquette with Allah is manifested in the following ways:

- **Sincerity towards Allah عَزَّوَجَلَّ in everything that you do and say.** Thus your words and deeds will be sincerely for the sake of Allah Alone, seeking the pleasure of Allah and the Hereafter. Allah عَزَّوَجَلَّ says: *{So whoever would hope for the meeting with his Lord - let him do righteous deeds and not associate in the worship of his Lord anyone}* [al-Kahf 18:110]. And the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Allah said: 'I am the least in need of a partner. Whoever does any deed in which he associates someone else with Me, I will reject him and what he associated with Me.'»** Narrated by Muslim.

- **Devoting all types of worship – in both word and deed – to Him عَزَّوَجَلَّ Alone,** and believing truly that Allah Alone is deserving of worship, and that everything other than Him is false. Allah عَزَّوَجَلَّ says: *{That is because Allah is the Truth, and that which they call upon other than Him is falsehood}* [al-Hajj 22:62], *{And they were not commanded except to worship Allah, [being] sincere to Him in religion}* [al-Bayinah 98:5].

- **Sincere love for Allah عَزَّوَجَلَّ Alone,** always bearing in mind the immense blessings that He bestows upon His slave. For from the moment Allah عَزَّوَجَلَّ created him he has been enjoying the blessings of Allah which cannot be enumerated. Hence Allah عَزَّوَجَلَّ is deserving of the greatest love, as He says: *{And [yet], among the people are those who take other than Allah as equals [to Him]. They love them as they [should] love Allah. But those who believe are stronger in love for Allah}* [al-Baqarah 2:165].

And the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«There are three things, whoever has them will find in them the sweetness of faith: when Allah and His Messenger are more beloved to him than all else…»** Agreed upon.

Gratitude to Allah عَزَّوَجَلَّ for all the blessings that He has bestowed upon you, both apparent and hidden. Gratitude is expressed in the heart, in one's words and in one's deeds.

So you give thanks to Him in your heart by believing that these blessings are bounty that Allah عَزَّوَجَلَّ has bestowed upon you.

You give thanks to Him in your words by praising Him, glorifying Him and thanking Him for every blessing.

You give thanks to Him in your actions by doing what Allah has enjoined upon you out of gratitude to Him for His blessings.

Allah عَزَّوَجَلَّ says: *{… he says, My Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents and to work righteousness of which You will approve}* [al-Ahqaf 46:15].

Among the beautiful words that the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said are: **«Should I not be a grateful slave?»** Agreed upon.

Venerating the symbols and sacred limits of Allah. Allah عَزَّوَجَلَّ says: *{That [has been commanded], and whoever honors the sacred ordinances of Allah - it is best for him in the sight of his Lord}* [al-Hajj 22:30], *{That [is so]. And whoever honors the symbols of Allah - indeed, it is from the piety of hearts}* [al-Hajj 22:32].

Part of observing proper etiquette with Allah is venerating the times, places and people that the Muslim is commanded to venerate, such as venerating the sacred months, the month of Ramadan and Friday; venerating the Haramayn and al-Masjid al-Aqsa; and venerating the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, his noble Companions, and the scholars of the ummah.

Accepting the texts of the Quran and Sunnah and complying with them, without objecting or doubting. Allah عَزَّوَجَلَّ says: *{But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission}* [an-Nisa 4:65].

Repenting and turning to Allah عَزَّوَجَلَّ: *{And it is He who accepts repentance from His servants and pardons misdeeds}* [ash-Shura 42:25], *{And turn to Allah in repentance, all of you, O believers, that you might succeed}* [an-Nur 24:31], *{And return [in repentance] to your Lord and submit to Him}* [az-Zumar 39:54].

- **Hoping for that which is with Allah and fearing Him. Allah عَزَّوَجَلَّ says, describing some of His prophets:** *{Indeed, they used to hasten to good deeds and supplicate Us in hope and fear, and they were to Us humbly submissive}* [al-Anbiya 21:90].

- **Acceptance of the divine will and decree,** both good and bad, and firm belief that whatever Allah wills happens, and whatever He does not will does not happen. Allah عَزَّوَجَلَّ says: *{Indeed, all things We created with predestination}* [al-Qamar 54:49]. Muslim narrated that Abdullah ibn Amr ibn al-As رَضِيَ اللَّهُ عَنْهُمَا said: I heard the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ say: **«Allah wrote down the decrees of all creatures fifty thousand years before He created the heavens and the earth.»**

- **Truly believing in every name by which Allah عَزَّوَجَلَّ has named Himself,** or His Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has named Him, and in every attribute that He has ascribed to Himself or His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has ascribed to Him, without asking how, likening Him to His creation, or distorting or denying any of them. Allah عَزَّوَجَلَّ says: *{There is nothing like unto Him, and He is the Hearing, the Seeing}* [ash-Shura 42:11].

Activities

1. **Etiquette with Allah عَزَّوَجَلَّ is based on two principles; name them.**

2. **Why is Tawhid the most important aspect of etiquette with Allah عَزَّوَجَلَّ? Use other sources.**

3. **How should one show gratitude to Allah عَزَّوَجَلَّ?**

Etiquette with the Messenger of Allah ﷺ

Allah عَزَّوَجَلَّ has enjoined the Muslim to hold the Prophet ﷺ in high esteem and to observe proper etiquette with him, follow his commands, heed his prohibitions and adhere to his Sunnah. Allah عَزَّوَجَلَّ says: *{That you [people] may believe in Allah and His Messenger and honor him and respect the Prophet}* [al-Fath 48:9], *{He who obeys the Messenger has obeyed Allah}* [an-Nisa 4:80], *{Say, [O Muhammad], "If you should love Allah , then follow me, [so] Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful." Say, "Obey Allah and the Messenger." But if they turn away - then indeed, Allah does not like the disbelievers}* [Aal Imran 3:31-32].

Shaykh al-Islam said: Praising the Prophet ﷺ and holding him in high esteem is establishing the religion in its entirety, and failing to do that will lead to the decline of the religion in its entirety.

Proper etiquette with the Prophet ﷺ is manifested in the following ways:

1. Loving him ﷺ and giving precedence to loving him over loving all others, even loving oneself. It is obligatory to love the Messenger of Allah ﷺ and a person's faith is not complete without that. Umar رَضِيَ اللَّهُ عَنْهُ said: O Messenger of Allah, you are dearer to me than everything except myself. The Prophet ﷺ said: **«No, by the One in Whose Hand is my soul, not until I am dearer to you than your own self.»** So Umar said to him: Now, by Allah, you are dearer to me than my own self. The Prophet ﷺ said: **«Now [you have attained it], O Umar.»** Narrated by al-Bukhari.

2. Venerating his Sunnah and his teachings, loving them, and accepting that they are the secondary source of legislation, guidance and religious teachings.

3. Following his way and heeding his commands and prohibitions, and following his example in all matters, small and great. The more you follow his teachings, the happier you will be in this world and the Hereafter. Allah عَزَّوَجَلَّ says: *{There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often}* [al-Ahzab 33:21].

4

Believing that the Prophet ﷺ is superior to everyone else in creation. The Prophet ﷺ said: **«I will be the leader of the sons of Adam on the Day of Resurrection, the first one for whom the earth will be split [to emerge from the grave], the first to intercede and the first whose intercession will be accepted.»** Narrated by Muslim.

5

Not deciding about any matter before the Prophet ﷺ decides about it by issuing a command or prohibition, and not giving any opinion, consent or anything else. Allah عَزَّوَجَلَّ says: *{O you who believe, do not decide any matter [of a religious or communal nature] before Allah and His Messenger have decided concerning it}* [al-Hujurat 49:1].

6

Sending blessings upon him ﷺ, for Allah عَزَّوَجَلَّ has enjoined that, as He says: *{Indeed, Allah confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who have believed, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace}* [al-Ahzab 33:56].

7

Holding him ﷺ in high esteem, feeling awe at his gravitas and always bearing in mind his high position and status.

The foundation of all deeds is what one has in one's heart, therefore when veneration of the Prophet ﷺ is deeply rooted in the heart, this will be reflected in all of one's faculties and actions.

8

Defending him ﷺ and his Sunnah, and being willing to offer one's life and wealth to do so. Allah عَزَّوَجَلَّ made it incumbent upon Himself to defend him, as He عَزَّوَجَلَّ says: *{Verily, We will suffice you against those who ridicule you}* [al-Hijr 15:95]. As-Sa'di said: And He عَزَّوَجَلَّ indeed did that. No one openly ridiculed the Messenger of Allah ﷺ and the message he brought but Allah destroyed him and caused him to die in the worst way.

Hassan ibn Thabit رَضِيَ اللَّهُ عَنْهُ said:

For indeed my father, my grandfather and my honour are to be sacrificed for the honour of Muhammad.

Ibn al-Qayyim said: With regard to etiquette with the Messenger ﷺ, the Quran is filled with it. The most important etiquette with him is to fully submit to him and follow his commands, and to accept and believe what he says without objecting on the basis of reason or doubt, or giving the views of others precedence over it. Thus the Muslim should regard the Prophet ﷺ as the only one to refer to for judgement, submit to his rulings, accept them and follow his commands, just as he devotes his worship to Allah عَزَّوَجَلَّ Alone, humbling himself before Him Alone, turning to Him Alone and relying on Him Alone.

The way of Allah عَزَّوَجَلَّ in dealing with those who fabricate lies against the Messenger of Allah ﷺ:

Muslim narrated that Anas رَضِيَ اللَّهُ عَنْهُ said: Among us there was a man from Banu'n-Najjar who had read al-Baqarah and Aal Imran, and he was a scribe for the Messenger of Allah ﷺ. He ran away and joined the people of the Book and they recognized him and said: This man used to write for Muhammad, and they liked him. Before long, Allah caused him to die among them, and they dug a grave for him and buried him. The next morning the earth had thrown him out, so they dug a grave and buried him again. The next day the earth had thrown him out, so they dug a grave and buried him again. The next day the earth had thrown him out. So they left him unburied.

Ibn Taymiyyah said: As for this cursed man who fabricated lies against the Prophet ﷺ by saying that he knew nothing except what he had written for him, Allah destroyed him and shamed him by causing him to be cast out from the grave after he was buried several times. This was an extraordinary incident which indicated that this was a punishment for what he had said, and that he was a liar, for such things do not happen to most of the dead.

Activities

1. Allah عَزَّوَجَلَّ has mentioned obedience to the Messenger صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ alongside obedience to Him عَزَّوَجَلَّ in more than one place in His Noble Book. Mention three of them.

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2. There are some groups who claim to love the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, but they go against his teachings. What advice would you give them?

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3. In light of the verse in which Allah عَزَّوَجَلَّ says: *{Verily, We will suffice you against those who ridicule you}* [al-Hijr 15:95], speak about how Allah عَزَّوَجَلَّ protects His Messenger صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ.

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Etiquette of sleeping and waking up

Firstly: the etiquette of sleeping, which includes the following:

1. **Sleeping straight after Isha, unless there is a good reason to do otherwise.** It was narrated that Abu Barzah al-Aslami رضي الله عنه said: The Prophet ﷺ liked to delay Isha. And he said: He did not like to sleep before Isha or to talk after it. Narrated by al-Bukhari.

The one whose pattern of sleep was most perfect was the Prophet ﷺ: Ibn al-Qayyim said concerning the Prophet's sleep: His sleep was the most moderate of sleep, which is the most beneficial kind of sleep. Doctors say that the best sleep is one third of the night-and-day cycle, which is eight hours.

2. **Taking measures to help oneself wake up for Fajr prayer.** It was narrated from Jubayr رضي الله عنه that the Messenger of Allah ﷺ said during a journey of his: **«Who will keep watch for us tonight, so that we do not sleep and miss Fajr prayer?»** Bilal said: I will. Narrated by an-Nasai; classed as sahih by al-Albani.

3. **Closing doors and windows, and mentioning Allah when doing that.** The Messenger of Allah ﷺ said: **«Close the doors and mention the name of Allah, for the Shaytan does not open a closed door.»** Narrated by Muslim.

4. **Extinguishing sources of fire in the house,** such as stoves, heaters and lamps that are lit with fire, and the like. It was narrated that Abu Musa رضي الله عنه said: A house in Madinah burned down one night with its occupants inside. When the Messenger of Allah ﷺ was told about what had happened to them, he said: **«This fire is an enemy to you, so when you go to sleep, extinguish it to protect yourself.»** Narrated by Muslim. And he ﷺ said: **«Extinguish lamps at night when you go to sleep.»** Narrated by al-Bukhari.

5. **Doing wudu before going to sleep, especially for one who is junub, and sleeping on one's right side.** The Messenger of Allah ﷺ said: **«When you go to your bed, do wudu as for prayer, then lie down on your right side.»** Agreed upon.

Doing wudu before going to sleep is more important in the case of one who is junub:
It was narrated from Umar رضي الله عنه that he asked the Prophet ﷺ: Can one of us go to sleep when he is junub? He said: **«Yes. Let him do wudu then go to sleep, until he does ghusl whenever he wishes.»** Narrated by Muslim.

6 **Dusting off the bed three times before going to sleep, whilst mentioning the name of Allah.** The Messenger of Allah ﷺ said: **«When one of you goes to his bed, let him hold the edge of his izar (lower garment) and dust off his bed with it, and let him say the name of Allah, for he does not know what came onto his bed after he left it.»** Narrated by Muslim.

7 **Blowing gently into one's cupped hands and wiping whatever one can of one's body.** It was narrated from Aisha رضي الله عنها that when the Prophet ﷺ went to bed every night, he would hold his cupped palms together, then blow gently into them and recite into them Qul Huwa Allahu Ahad, Qul a'oodhu bi Rabb il-Falaq and Qul a'oodhu bi Rabb in-Nas, then he would wipe his hands over whatever he could of his body, starting with his head and face and the front part of his body. He would do that three times. Narrated by al-Bukhari.

8 **Reciting the adhkar for sleep, which includes reciting Ayat al-Kursi,** because the Messenger of Allah ﷺ said to Abu Hurayrah رضي الله عنه: **«When you go to your bed, recite Ayat al-Kursi from the beginning until you complete the verse:** *{Allah – there is no god worthy of worship except Him, the Ever-Living, the Sustainer of [all] existence…}* [al-Baqarah 2:255].**»**
In the story of Abu Hurayrah رضي الله عنه and the Shaytan, it was said: "You will have protection from Allah and no devil will come near you until morning." Narrated by an-Nasai, and by al-Bukhari in a mu'allaq report.

And there are other adhkar which may be said when going to sleep, such as saying: **«Bismika Rabbiy wada'tu janbi wa bika arfa'uhu, in amsakta nafsi farhamha wa in arsaltaha fahfazha bima tahfazu bihi ibadaka as-saliheen (In Your name, my Lord, I lie down, and in Your name I rise. If You should take my soul then have mercy on it, and if You should return my soul then protect it as You protect Your righteous slaves).»** Narrated by al-Bukhari.

Some of the scholars regarded it as disliked (makruh) to sleep on one's stomach, unless there is a need for that.

That is because the Prophet ﷺ said to Takhfah al-Ghifari رضي الله عنه, when he saw him sleeping in the mosque on his stomach: **«Why are you sleeping like that? This is a manner of sleeping that Allah dislikes – or that Allah hates.»** Narrated by Ibn Majah; classed as sahih by al-Albani.

Secondly: The etiquette of waking up, which includes the following:

1. **Wiping the sleep from one's face with both hands.** It was narrated from Ibn Abbas رضي الله عنهما that the Prophet ﷺ woke up, then he began to wipe the sleep from his face. Narrated by al-Bukhari.

2. **Reciting the prescribed dhikr: «Alhamdu Lillah alladhi ahyaanaa ba'da ma amaatanaa wa ilayhi in-nushur (Praise be to Allah who has brought us back to life after causing us to die, and to Him is the resurrection).»** Narrated by al-Bukhari and Muslim.

3. **Using the siwak when waking up at night.** It was narrated that Hudhayfah رضي الله عنه said: When the Prophet ﷺ woke up at night, he would clean his mouth with the siwak. Agreed upon. It was narrated from Ibn Umar رضي الله عنهما that the Messenger of Allah ﷺ always slept with the siwak nearby, then when he woke up he would start with the siwak. Narrated by Ahmad; classed as sahih by al-Albani.

4. **Washing the hands three times before putting them in the vessel.** It was narrated from Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: **«When one of you wakes up from sleep, let him wash his hands three times before putting them in the vessel of wudu water, for one of you does not know where his hand spent the night.»** Agreed upon; this version was narrated by Muslim.

5. **Rinsing the nose three times.** It was narrated from Abu Hurayrah رضي الله عنه that the Prophet ﷺ said: **«When one of you wakes up from sleep, let him rinse his nose three times, for the Shaytan spends the night on his nose.»** Narrated by Muslim.

6. **Washing his hands and face if he gets up but wants to go back to sleep.** It was narrated from Ibn Abbas رضي الله عنهما that the Prophet ﷺ got up at night, relieved himself, then washed his face and hands, then went back to sleep. Narrated by Muslim.

It is Sunnah, if one of the spouses wakes up at night, to wake the other one up to offer the night prayers.

It is narrated in a sahih hadith that Abu Hurayrah رضي الله عنه said: The Messenger of Allah ﷺ said: **«May Allah have mercy on a man who gets up at night and prays, and wakes his wife up, and if she refuses he sprinkles water on her face. May Allah have mercy on a woman who gets up at night and prays, and wakes her husband up, and if he refuses she sprinkles water on his face.»** Narrated by Ahmad and Abu Dawud; classed as sahih by al-Albani.

Activities

1. What is the ruling on talking after Isha?

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2. The scholars differed with regard to sleeping when one is junub. Briefly discuss this difference of opinion.

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3. What is the ruling on sleeping on one's stomach? Give evidence.

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4. List the situations in which it is encouraged (mustahabb) to use the siwak. Use other sources.

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Etiquette of eating and drinking

Food is one of the blessings that Allah has bestowed upon people, and one of His signs which is indicative of His might. Hence Allah عَزَّوَجَلَّ calls on man to reflect on his food and drink, as He عَزَّوَجَلَّ says: *{Then let mankind look at his food}* [Abasa 80:24], *{And have you seen the water that you drink? Is it you who brought it down from the clouds, or is it We who bring it down?}* [al-Waqi'ah 51:68-69].

Part of the perfect nature of Islamic teachings is the etiquette having to do with this immense blessing, which includes the following:

1. **Washing the hands before eating,** so that they will be clean when one eats with them. That is also Sunnah for one who is junub, because of the hadith of Aisha رَضِيَ ٱللَّهُ عَنْهَا, according to which if the Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ wanted to sleep when he was junub, he would do wudu, and if he wanted to eat, he would wash his hands. Narrated by an-Nasai; classed as sahih by al-Albani.

2. **Saying Bismillah before starting to eat.** The Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«When one of you eats, let him mention the name of Allah عَزَّوَجَلَّ, and if he forgets to mention the name of Allah عَزَّوَجَلَّ when he starts to eat, then let him say Bismillahi awwalahu wa aakhirahu (in the name of Allah at the beginning and at the end).»** Narrated by Ahmad and Abu Dawud; classed as sahih by al-Albani.

The command to mention the name of Allah when eating is to be understood as meaning that it is recommended (mustahabb) according to the majority of scholars. Some of the scholars understood it as meaning that it is obligatory to do so.

3. **Eating with the right hand, unless one has an excuse, whether one uses the hand or uses a spoon, fork and the like.** The Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«No one of you should eat with his left hand or drink with it, for the Shaytan eats with his left hand and drinks with it.»** Narrated by Muslim.

It is not permissible to eat with the left hand because of the emphatic prohibition on doing so, and because it resembles the action of the Shaytan:

It was narrated from Ibn Umar رَضِيَ ٱللَّهُ عَنْهُمَا that the Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«When one of you eats, let him eat with his right hand, and when he drinks, let him drink with his right hand, for the Shaytan eats with his left hand and drinks with his left hand.»** Narrated by Muslim.

4 **Not criticizing the food.** It was narrated that Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ said: I never saw the Messenger of Allah ﷺ criticize any food. If he liked it he would eat it, and if he did not like it he would keep quiet. Narrated by Muslim.

5 **Eating with three fingers,** for one who wants to eat with his hand. It was narrated from Ka'b ibn Malik رَضِيَ اللَّهُ عَنْهُ that the Messenger of Allah ﷺ used to eat with three fingers, and he would lick his hand before wiping it. Narrated by Muslim. He also liked to lick the fingers, as he said: **«You do not know in what part of the food the blessing (barakah) is.»** Narrated by Muslim.

6 **Eating from the food that is nearest to you.** The Messenger of Allah ﷺ said to Amr ibn Salamah رَضِيَ اللَّهُ عَنْهُ: **«Eat from what is nearest to you.»** Narrated by al-Bukhari.

7 **Avoiding eating very hot food.** It was narrated from Asma bint Abi Bakr رَضِيَ اللَّهُ عَنْهَا that when she made thareed, she would cover it with something until it had cooled down somewhat, then she would say: I heard the Messenger of Allah ﷺ say that **«it increases the blessing».** Narrated by Ahmad; classed as hasan by al-Arna'ut.

Ahmad also narrated from Ibn Abbas رَضِيَ اللَّهُ عَنْهُمَا that the Messenger of Allah ﷺ forbade blowing on food and drink. Classed as sahih by al-Albani.

8 **Sitting humbly when eating, and not reclining or lying on one's stomach.** The Prophet ﷺ said: **«I do not eat whilst reclining.»** Narrated by al-Bukhari.

9 **Praising Allah عَزَّ وَجَلَّ after eating.** The Messenger of Allah ﷺ said: **«Allah is pleased with a person who eats something and praises Him for it, or drinks something and praises Him for it.»** Narrated by Muslim.

It is Sunnah to say: **«Alhamdu Lillahi katheeran tayyiban mubarakan fihi ghayra makfiyyin wa laa muwadda'in wa laa mustaghnan anhu rabbana (Praise be to Allah, much good and blessed praise. You are not in need of anyone, and we cannot do without Your favour nor dispense with it, O our Lord).»** Narrated by al-Bukhari.

It is Sunnah to eat food that falls to the ground, after removing any dirt that gets on it.

It was narrated that Jabir ibn Abdillah رَضِيَ اللَّهُ عَنْهُمَا said: The Messenger of Allah ﷺ said: **«The Shaytan is present with any one of you in all his affairs, and he is even present with him when he eats. If one of you drops a morsel, let him remove any dirt that has gotten onto it, then eat it, and not leave it for the Shaytan...»** Narrated by Muslim.

Etiquette of drinking:

The same etiquette applies to drinking as to eating, such as saying Bismillah, drinking with the right hand, and so on. And there are some points of etiquette which apply only to drinking, including the following:

1. **Drinking in three draughts.** It was narrated that Anas ibn Malik رضي الله عنه said: The Messenger of Allah ﷺ used to breathe three times whilst drinking, and he said: **«It is more thirst-quenching, healthier and more wholesome.»** Narrated by Muslim.

2. **Not breathing into the vessel whilst drinking, or blowing into it.** It was narrated that Abu Qatadah said: The Messenger of Allah ﷺ said: **«When one of you drinks, let him not breathe into the vessel.»** Agreed upon. And it was narrated that Ibn Abbas رضي الله عنهما said: The Messenger of Allah ﷺ forbade breathing into the vessel or blowing into it. Narrated by Ahmad and by at-Tirmidhi, who classed it as sahih.

3. **Not drinking from the mouth of the waterskin.** It was narrated that Abu Hurayrah رضي الله عنه said: The Prophet ﷺ forbade drinking from the mouth of the waterskin. Narrated by al-Bukhari. Water skins were made from leather, and if more than one person drank directly from the waterskin, it would begin to smell.

Does this ruling also apply to glass bottles and the like? **What appears to be the case is that it does not apply to them, unless more than one person is drinking from the same bottle, because that could be off-putting.**

Is it permissible to drink whilst standing?

Muslim narrated in his Sahih from Anas that the Messenger of Allah ﷺ forbade drinking whilst standing, but this is not to be interpreted as meaning that doing so is haram, because of the reports in as-Sahihayn which state that he ﷺ drank whilst standing. It was narrated that Ibn Abbas رضي الله عنهما said: I gave Zamzam water to the Messenger of Allah ﷺ and he drank whilst standing.

At-Tirmidhi narrated that Ibn Umar رضي الله عنهما said: At the time of the Messenger of Allah ﷺ we used to eat whilst walking and drink whilst standing. Classed as sahih by al-Albani. However, it is best to drink whilst sitting, but one who drinks while standing is not to be rebuked.

Activities

1. Give advice to one who eats with his left hand, quoting as evidence texts of the Sunnah.

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2. Give two examples of the etiquette of eating and drinking that you have not studied here.

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3. The scholars differed with regard to drinking whilst standing. What is the ruling on that, and what is the evidence?

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Etiquette of entering and exiting the house

One of the blessings that Allah عَزَّوَجَلَّ has bestowed upon people is that He has made available to them houses in which to live, seek shelter and enjoy privacy. Hence Allah عَزَّوَجَلَّ reminds His slaves of this blessing, as He says: *{And Allah has made for you from your homes a place of rest and made for you from the hides of the animals tents which you find light on your day of travel and your day of encampment; and from their wool, fur and hair as furnishing and enjoyment for a time}* [an-Nahl 16:80].

Hence He has prescribed certain etiquette for entering and exiting the house, including the following:

Giving thanks for the blessing of shelter and provision of a house. In Sahih Muslim it is narrated from Anas رَضِيَ اللَّهُ عَنْهُ that when the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ went to his bed, he said: **«Alhamdu Lillah alladhi at'amana wa saqaana wa kafana wa aawaana fakam mimman laa kafiya lahu wa laa mu'wi (Praise be to Allah, Who fed us and gave us to drink, and Who has sufficed us and has sheltered us, for how many have none to suffice them or shelter them),»** meaning, no place to reside and no home to return to and rest comfortably.

Aawaana **(has sheltered us)** means: in an abode in which we may dwell, which protects us from heat and cold, where we may keep our belongings and give our families privacy.

1

Giving the greeting of salam to the occupants of the house when entering, because Allah عَزَّوَجَلَّ says: *{But when you enter houses, give greetings of peace upon each other - a greeting from Allah, blessed and good}* [an-Nur 24:61].

It was narrated that Anas ibn Malik رَضِيَ اللَّهُ عَنْهُ said: The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to me: **«O my son, when you enter your family home, greet them with salam; it will be a blessing for you and your household.»**

Narrated by at-Tirmidhi, who said: It is hasan ghareeb.

It is recommended (mustahabb) to give the greeting of salam when you enter your house, whether there is any human in the house or not, because Allah عَزَّوَجَلَّ says: *{But when you enter houses, give greetings of peace upon each other - a greeting from Allah, blessed and good}* [an-Nur 24:61].

And if there is no one in the house, let him say, As-salamu alayna wa ala ibad-illah is-saliheen (Peace be upon us and upon the righteous slaves of Allah).

Should he enter with his right foot first when entering the house?

There is no specific evidence to indicate that it is recommended to enter with either foot first, so the matter is broad in scope and there is nothing wrong with entering with either foot first.

Prohibition on keeping dogs in the house except in cases of necessity:

It is not permissible for the Muslim to keep dogs in his house except in cases of necessity. The Prophet ﷺ said: **«The angels do not enter the house in which there is a dog or an image.»** Agreed upon. Exempted from that are hunting dogs and dogs used to guard livestock and fields. The Prophet ﷺ said: **«Whoever keeps a dog, except a dog for hunting or for guarding livestock or fields, two qirats will be deducted from his reward every day.»** Narrated by Muslim.

2

Mentioning Allah عَزَّوَجَلَّ when entering the house. The Messenger of Allah ﷺ said: **«When a man enters his house and mentions Allah when entering it and when eating, the Shaytan says, 'You have no place to stay tonight and no supper.' If he enters the house and does not mention Allah when entering it, the Shaytan says: 'You have found a place to stay tonight.' And if he does not mention Allah when eating, [the Shaytan] says: 'You have found a place to stay tonight and supper.'»** Narrated by Muslim.

3

Cleaning his mouth with the siwak and the like, as mentioned in the hadith of Shurayh, who said: I asked Aisha: What did the Prophet ﷺ do first when he entered his house? She said: He [cleaned his mouth] with the siwak. Narrated by Muslim.

4

Removing any evils that one sees in the house. It was narrated from Aisha رَضِيَ اللَّهُ عَنْهَا: The Messenger of Allah ﷺ came back from a journey and I had placed a curtain of mine that had images on it over a niche of mine. When the Messenger of Allah ﷺ saw it, he tore it down and said, **«The people who will receive the severest punishment on the Day of Resurrection will be those who try to imitate Allah's creation.»** So we turned it (the curtain) into one or two cushions. Narrated by al-Bukhari and Muslim.

5

Removing or erasing crosses. The Muslim should not leave in his house anything that is in the shape or image of a cross. It was narrated from Aisha رَضِيَ اللَّهُ عَنْهَا that the Prophet ﷺ would not leave anything in his house on which there were crosses but he would remove it or erase it. Narrated by al-Bukhari.

This does not refer to any shape that has crossed lines, because some people go to extremes in this matter. Rather what is meant is that which is actually in the shape of a cross.

What is the ruling on hanging pictures on the wall in houses?

If the pictures are of inanimate objects, such as trees, natural scenes and the like, there is nothing wrong with that, because Ibn Abbas رَضِيَ اللَّهُ عَنْهُمَا said: "If you must do that, then make [images of] trees and that which is inanimate." Narrated by Muslim.

But if the picture is of animate beings, it is not permissible to hang them on the walls, because the Prophet ﷺ said: **«The angels do not enter a house in which there are images.»** Narrated by Muslim. But it does not matter if the images are treated in disrepectful ways, such as if they are placed on the floor and the like.

6 Praying two rakahs when entering and exiting the house. This is a neglected Sunnah that few people follow.

Al-Bazzar and al-Bayhaqi narrated from Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ that the Prophet ﷺ said: **«When you exit your house, pray two rakahs, for they will protect you from a bad departure. And when you enter your house, pray two rakahs, for they will protect you from a bad entrance.»** This hadith was classed as hasan by al-Albani.

7 Reciting the adhkar for exiting the house, which include: «Allahumma inni a'oodhu bika an adilla aw udall, aw azilla aw uzall, aw azlima aw uzlam, aw ajhala aw yujhala alayya (O Allah, I seek refuge with You from going astray or being led astray, from slipping or being caused to slip, from wronging others or being wronged, and from behaving or being treated in an ignorant manner).»

Narrated by Ahmad and Abu Dawud; classed as sahih by al-Albani.

«Bismillah, tawakkaltu ala Allah, laa hawla wa laa quwwata illa Billah (in the name of Allah, I rely on Allah, there is no power and no strength except with Allah).» Narrated by Ahmad and by at-Tirmidhi, who classed it as sahih.

Activities

1. Explain how a house is a great blessing, based on texts of the Quran and Sunnah.
2. Is it prescribed for the one who enters a house where there is no one to give the greeting of salam? Explain that, based on other sources.
3. What is the ruling on keeping dogs in the house? Give evidence for that.
4. Explain the Islamic ruling on leaving crosses in houses.

Etiquette of walking

Islam pays attention to every aspect of the Muslim's life, and prescribes for him that which will make him distinct from others in every way. That includes walking, concerning which there is a prescribed etiquette, which includes the following:

1. **Walking in a calm and tranquil manner,** because Allah عَزَّوَجَلَّ says: *{And the servants of the Most Merciful are those who walk upon the earth humbly and with dignity}* [al-Furqan 25:63].

2. **It is forbidden to walk in an arrogant and conceited manner.** Allah عَزَّوَجَلَّ says: *{And do not turn your cheek [in contempt] toward people and do not walk through the earth exultantly. Indeed, Allah does not like everyone self-deluded and boastful}* [Luqman 31:18].

   That is, one who struts in a conceited manner. The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Whilst a man was strutting proudly in his two cloaks, admiring himself, Allah caused the earth to swallow him up, and he will continue sinking into it until the Day of Resurrection.»** Narrated by Muslim.

3. **Being moderate in walking, neither too fast nor too slow,** because Allah عَزَّوَجَلَّ says: *{And be moderate in your pace}* [Luqman 31:19]. That is, walk at a measured pace, neither too slow nor too fast.

4. **It is forbidden for men to imitate the way in which women walk,** just as it is forbidden for women to imitate the way in which men walk, because of the hadith of Ibn Abbas رَضِيَ اللَّهُ عَنْهُمَا: The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ cursed men who imitate women and women who imitate men. Narrated by al-Bukhari.

5. **Spreading the greeting of salam and greeting every Muslim,** because the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«You will not enter Paradise until you believe, and you will not believe until you love one another. Shall I not tell you of something which, if you do it, you will love one another? Spread the greeting of salam among yourselves.»** Narrated by Muslim.

Averting one's gaze, because Allah عَزَّوَجَلَّ says: *{Tell the believing men to avert their gaze [from that which is forbidden] and restrain their carnal desires; that will be more conducive to their purity. Verily, Allah is well aware of all that they do. Tell the believing women to avert their gaze [from that which is forbidden]}* [an-Nur 24: 30-31].

6

Refraining from harming people, because the Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«The Muslim is the one from whose tongue and hand the Muslims are safe.»** Agreed upon.

7

Removing harmful things from the road. The Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«A man passed by a tree branch that was hanging over the middle of the road, and he said: 'By Allah, I will surely cut this back so that it does not bother the Muslims.' And he was admitted to Paradise.»** Narrated by Muslim.

8

It is disliked (makruh) to walk wearing only one shoe, because the Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«No one of you should walk wearing only one sandal; let him put them both on or let him take them both off.»** Agreed upon.

9

It is Sunnah to walk barefoot sometimes:

It was narrated from Abdullah ibn Buraydah that one of the Companions of the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ went to Fadalah ibn Ubayd when he was in Egypt. He came to him riding a she-camel of his and said: I have not come to you just to visit you; rather I have come to you to ask you about a hadith that was narrated to me from the Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, and I hope that you have some knowledge of it. He saw him with dusty hair, so he said: Why do I see you with dusty hair when you are the governor of this land? He said: The Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ forbade us to groom ourselves excessively. He saw him barefoot, so he said: Why do I see you barefoot? He said: The Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ **instructed us to walk barefoot sometimes.** Narrated by Ahmad and Abu Dawud with a sahih isnad.

Etiquette of walking for women:

1 **Observing hijab as prescribed in Islamic teachings.**

That is because Allah عَزَّوَجَلَّ says: *{O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments. That is more suitable that they will be known and not be harassed}* [al-Ahzab 33:59].

2 **The Muslim woman should walk at the sides of the street, not the middle, so as to avoid crowding with men.**

It was narrated from Abu Usayd al-Ansari رَضِيَ ٱللَّهُ عَنْهُ that he heard the Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ say, as he was exiting the mosque and men were mingling with women in the street – the Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said to the women: **«Step aside, for you should not walk in the middle of the street; you should keep to the sides of the street.»** And a woman would stick so close to the walls that her garment would get caught on the walls, because she stuck so close to them. Narrated by Abu Dawud; classed as hasan by al-Albani.

3 **It is haram for a woman to use perfume and the like in the street.**

The Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Any woman who puts on perfume then goes out, and passes by people so that they can smell her fragrance, is a zaniyah (adulteress).»**

Narrated by Ahmad and an-Nasai; classed as hasan by al-Albani.

Activities

1. **Explain the rulings on the following: walking in a conceited manner – men imitating the way women walk – humility and dignity in walking – walking in one shoe.**
2. **One of the Sunnahs that are neglected is spreading the greeting of salam among the Muslims. Give a word of advice to the Muslims about that.**
3. **How does the Sunnah advise women to walk in the street? What is the situation today?**
4. **What is the ruling on a woman using perfume and fragrances when going out? Give evidence for what you say.**

Etiquette of relieving oneself

One sign of the greatness of the teachings of Islam is that Islam has not left any good thing, major or minor, but it has enjoined it and guided people to it, and it has not left any bad thing, major or minor, but it has warned people against it and forbidden it, to the extent that one of the polytheists said to Salman al-Farisi رضي الله عنه: Your Prophet ﷺ has taught you everything, even how to defecate! Salman said: Yes indeed; he forbade us to face towards the qiblah when urinating or defecating… Narrated by Muslim. In Islamic teachings there are a number of points of etiquette and rulings having to do with relieving oneself, including the following:

1 It is obligatory to cover the awrah when relieving oneself.

That is because the Prophet ﷺ said: **«Guard your awrahs.»** Narrated by at-Tirmidhi; classed as hasan by al-Albani.

With regard to concealing oneself when relieving oneself, this comes under the heading of noble manners and virtuous characteristics. So it is not appropriate for a person to relieve himself in front of people, even if they cannot see his awrah.

2 Not facing towards the qiblah or turning one's back towards it.

It was narrated from Abu Ayub رضي الله عنه that the Prophet ﷺ said: **«When you want to relieve yourself, do not face towards the qiblah and do not turn your backs towards it when urinating or defecating; rather face towards the east or the west.»** Agreed upon.

If one is inside a building, there is nothing wrong with facing towards the qiblah or turning one's back towards it, but if the bathroom is near the entrance of the house, then it is more prudent not to place the toilet facing towards the qiblah or with its back towards it.

3 Mentioning the name of Allah and seeking refuge with Him before entering the place where one relieves oneself.

It was narrated from Ali ibn Abi Talib رضي الله عنه that the Messenger of Allah ﷺ said: **«The way to put a barrier between the eyes of the jinn and the awrahs of the sons of Adam when one enters the outhouse is to say 'Bismillah (in the name of Allah).'»** Narrated by at-Tirmidhi and Ibn Majah; classed as sahih by al-Albani.

It was narrated from Anas رضي الله عنه that when the Prophet ﷺ entered the outhouse, he would say: **«Allahumma inni a'oodhu bika min al-khubthi wa'l-khabaa'ith (O Allah, I seek refuge in You from male and female devils).»** Agreed upon.

4 Entering with the left foot first and exiting with the right foot first.

It was narrated that Aisha رَضِيَ اللَّهُ عَنْهَا said: The Prophet ﷺ liked to start with the right when putting on his shoes, combing his hair, purifying himself and in all his affairs. Agreed upon.

5 Sitting to relieve oneself.

It was narrated that Ibn Umar رَضِيَ اللَّهُ عَنْهُمَا said: I climbed onto the roof of my sister Hafsah's house, and I saw the Messenger of Allah ﷺ sitting to relieve himself. Narrated by al-Bukhari and Muslim.

Urinating whilst standing:

If the individual is confident that his awrah will not be visible to others and that the urine will not splash back on him, it is permissible for him to urinate whilst standing, and there is no proof of any prohibition on doing that. It was narrated that Hudhayfah رَضِيَ اللَّهُ عَنْهُ said: The Messenger of Allah ﷺ came to a midden one day and urinated whilst standing. Narrated by al-Bukhari.

A midden is a place where dust, dirt and sweepings from houses were thrown.

But the best is to urinate whilst sitting

6 Not holding one's penis with the right hand whilst relieving oneself.

That is because the Messenger of Allah ﷺ said: **«One of you should not hold his penis in his right hand when he is urinating.»** Narrated by Muslim.

7 Not mentioning the name of Allah عَزَّ وَجَلَّ whilst relieving oneself.

That is because of the hadith of al-Muhajir ibn Qunfudh رَضِيَ اللَّهُ عَنْهُ, according to which he came to the Prophet ﷺ whilst he was urinating, and greeted him with salam, but he did not respond until he had done wudu, then he said to him: **«I did not like to mention the name of Allah عَزَّ وَجَلَّ except in a state of purity.»** Narrated by Abu Dawud; classed as sahih by al-Albani.

Most of the scholars are of the view that it is disliked (makruh) to speak to one who is relieving himself, and that becomes more disliked if it is responding to a greeting of salam and the like.

8 It is not appropriate to enter the bathroom and the like carrying anything in which there is mention of the name of Allah عَزَّوَجَلَّ, unless he covers it and hides it.

Allah عَزَّوَجَلَّ says: *{That [is so]. And whoever honors the symbols of Allah - indeed, it is from the piety of hearts}* [al-Hajj 22:32].

Imam Ahmad said: If a ring has the name of Allah on it, he should turn it to face his palm when entering the outhouse.

9 It is obligatory to avoid getting urine and stools on oneself, and to cleanse oneself of them using water, tissues and the like.

That is because of the hadith of Ibn Abbas رَضِيَ ٱللَّهُ عَنْهُمَا who said: The Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ passed by two graves and said: **«They are being punished, but they are not being punished for something that was too difficult to avoid. As for one of them, he used to walk around spreading malicious gossip; as for the other one, he used not to protect himself from his urine.»** Narrated by Muslim.

10 Cleaning oneself (after relieving oneself) with the left hand, unless one has an excuse.

Muslim narrated that Salman رَضِيَ ٱللَّهُ عَنْهُ said: [The Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ] forbade us to clean ourselves with the right hand.

11 Saying «Ghufranak (Your forgiveness)» after leaving the outhouse.

That is because of the hadith of Aisha رَضِيَ ٱللَّهُ عَنْهَا, according to which when the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ left the place where he had relieved himself, he would say, **«Ghufranak (Your forgiveness).»** Narrated by Ahmad and Abu Dawud; classed as sahih by al-Albani.

Activities

1. Part of the etiquette of relieving oneself is not facing towards the qiblah or turning one's back towards it when urinating or defecating. Speak about that.

.....

.....

2. What do you understand from the fact that it is prescribed to enter the mosque with the right foot first, and exit from it with the left foot first, and doing the opposite in the case of the bathroom?

.....

.....

3. What is the ruling on entering the bathroom carrying anything in which there is mention of the name of Allah? Explain that.

.....

.....

4. Quote adhkar that are prescribed when entering the bathroom and exiting it. Use other sources.

.....

.....

Etiquette of sneezing and yawning

Sneezing and yawning are both things that may happen to a person suddenly.

With regard to sneezing, it is one of the blessings that Allah has bestowed upon humans, which necessitates giving thanks and expressing gratitude. That is because it is a protective action of the respiratory system that guards against dust and foreign bodies.

With regard to yawning, it is a sudden, deep intake of breath that fills the lungs with air. It is something that is not desirable, in contrast to sneezing.

The Messenger of Allah ﷺ said: **«Indeed Allah loves sneezing and dislikes yawning.»** Narrated by al-Bukhari.

Etiquette of sneezing

1. **The sneezer should suppress the sound as much as he can, and cover his face with a handkerchief and the like.**

   It was narrated from Abu Hurayrah رضي الله عنه that when the Prophet ﷺ sneezed, he would cover his face with his hand or garment, and suppress the sound with it. Narrated by Ahmad, and by at-Tirmidhi, who classed it as sahih.

2. **Saying "Alhamdu Lillah (praise be to Allah)" after sneezing.**

   The one who hears him should say "Yarhamuk Allah (may Allah have mercy on you)," and the sneezer should offer supplication for him. That is because the Messenger of Allah ﷺ said: **«When one of you sneezes, let him say, 'Alhamdu Lillah (Praise be to Allah),' and let his brother or companion say to him. 'Yarhamuk Allah (May Allah have mercy on you).' If he says, 'Yarhamuk Allah,' then let (the sneezer) say, 'Yahdeekumu Allah wa yuslihu balakum (May Allah guide you and rectify your condition).'»** Narrated by al-Bukhari.

Several versions of praising Allah after sneezing have been narrated in sahih hadiths.

The first is "Alhamdu Lillah (praise be to Allah)." **The second is** "Alhamdu Lillah ala kulli hal (Praise be to Allah in all situations)." **The third is** "Alhamdu Lillahi Rabb al-Aalamin (Praise be to Allah, Lord of the Worlds)."

Phrases in response to the one who prays for mercy for the sneezer:

Several ways of responding to the one who prays for mercy for the sneezer have been narrated in sahih hadiths, including the following:

- Yahdeekumu Allah wa yuslihu balakum (may Allah guide you and rectify your condition).
- Yaghfir Allahu lana wa lakum (may Allah forgive us and you).
- Yarhamuna Allahu wa iyyakum wa yaghfiru lana wa lakum (may Allah have mercy on us and you, and forgive us and you).

One who is praying may say "Alhamdu Lillah" after sneezing whilst he is praying. A man sneezed when he was praying behind the Prophet ﷺ and said: "Alhamdu Lillahi hamdan tayyiban mubarakan fihi, mubarakan alayhi, kama yuhibbu Rabbuna wa yarda (praise be to Allah, good, blessed and lasting praise, as our Lord loves and is pleased with)". The Prophet ﷺ said: **«By the One in Whose hand is my soul, thirty-odd angels rushed to see which of them would take it up.»** Narrated by at-Tirmidhi; classed as hasan by al-Albani.

3

Praying for mercy for the sneezer may be done three times only. If he sneezes more than that, then he has a cold, because the Messenger of Allah ﷺ said: **«If one of you sneezes, let his companion pray for mercy for him, but if he sneezes more than three times, then he has a cold, and the prayer for mercy should not be repeated after three times.»** Narrated by Abu Dawud; classed as sahih by al-Albani.

If a disbeliever sneezes, one should say, **«Yahdeekumu Allah wa yuslihu balakum (may Allah guide you and rectify your condition),»** because of the hadith of Abu Musa رضي الله عنه: The Jews use to come to the Prophet ﷺ and sneeze in his presence, hoping that he would say to them "Yarhamukum Allah (may Allah have mercy on you)." But he would say to them: **«Yahdeekumu Allah wa yuslihu balakum (may Allah guide you and rectify your condition).»** Narrated by Ahmad; classed as sahih by al-Arna'ut.

The wisdom behind praising Allah after sneezing:

Ibn al-Qayyim رحمه الله said: Because the one who sneezed has enjoyed the blessing and benefit of releasing some vapours trapped in his head which, if they had remained, would have caused him some serious troubles, it is prescribed for him to praise Allah for this blessing and for his body remaining in the same shape and form after this convulsion, which is for the body like an earthquake for the land.

Should one say "Yarhamuk Allah (may Allah have mercy on you)" for a sneezer if he does not say "Alhamdu Lillah (praise be to Allah)"?

The Sunnah is that praying for mercy is not to be done in every single case; rather it is limited to the one who praises Allah عز وجل. As for the one who does not praise Allah عز وجل, no prayer for mercy is to be offered for him.

In as-Sahihayn it is narrated that Anas ibn Malik رضي الله عنه said: Two men sneezed in the presence of the Prophet ﷺ, and he prayed for mercy for one of them but not for the other. The man said: O Messenger of Allah, you prayed for mercy for this one but you did not pray for mercy for me. He said: **«This one praised Allah, but you did not praise Allah.»**

Ruling on saying "Yarhamuk Allah (may Allah have mercy on you)" to one who sneezes:

A number of scholars are of the view that it is obligatory for everyone who hears him say "Alhamdu Lillah (praise be to Allah)" to say "Yarhamuk Allah (may Allah have mercy on you)." Ibn Daqeeq al-Eid said: What appears to be the case is that the command indicates that it is obligatory. This is supported by the hadith, **«It is the duty of every Muslim who hears him to pray for mercy for him.»** Narrated by al-Bukhari.

Etiquette of yawning:

- **One should suppress yawning as much as possible, especially whilst praying, and one should not make any sound.** The Messenger of Allah ﷺ said: **«Yawning is from the Shaytan, so if one of you feels the urge to yawn, let him suppress it as much as he can, for when one of you says 'aah' [when yawning], the Shaytan laughs.»** Narrated by al-Bukhari.
- **If someone is unable to suppress his yawning, he should cover his mouth with his hand and the like,** because the Messenger of Allah ﷺ said: **«When one of you yawns, let him put his hand over his mouth, lest the Shaytan enter it.»** Narrated by Muslim.

An-Nawawi said: The scholars said: The command to suppress yawning and to place a hand over the mouth is to prevent the Shaytan from achieving his goal of distorting his image, entering his mouth and laughing at him.

1. **A number of versions have been narrated of the words of praise to be said after sneezing. Are there any others, apart from what you have studied here?**
2. **Can one say "Yarhamuk Allah (may Allah have mercy on you)" to a non-Muslim? Quote evidence for what you say.**

Etiquette of speaking

One of the wonders of Allah's creation is the tongue with which people communicate with one another and manage to meet their needs. It is one of the faculties that have the greatest impact on a person's life, as the poet said:

A person's tongue is half of what he is
And the other half is his heart
After that, there is nothing left except flesh and blood

Because the tongue is so important, Islamic teachings have set out some guidelines and etiquette to protect it from falling into error and to make it a good means of communication among people. The etiquette of speaking includes the following:

1 Not raising the voice when speaking, especially in the mosque, except when needed.

Allah عَزَّوَجَلَّ says: *{and lower your voice; indeed, the most disagreeable of sounds is the voice of donkeys}* [Luqman 31:19].

Ibn Katheer said: That is, do not exaggerate in your speech or raise your voice when that serves no purpose.

2 Avoiding speaking in an affected manner and talking down to people.

The Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«The most hateful of you to me and those who will be furthest away from me in the Hereafter are the worst of you in attitude, those who talk down to people in an affected manner, those who are long-winded and pompous, and those who talk too much.»** Narrated by Ahmad and at-Tirmidhi; classed as sahih by al-Albani.

Those who talk too much are those who speak a great deal unnecessarily, and repeat themselves.

Those who are long-winded and pompous are those who speak in a posh manner, opening their mouths wide and trying to sound eloquent.

Those who talk down to people in an affected manner are those who try to make themselves sound important.

3 Refraining from uttering falsehood, false speech, malicious gossip and obscene talk.

The Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«A person may say words, not realizing what he is saying, because of which he may slip in the Fire to a depth greater than the distance between east and west.»** Agreed upon.

The virtue of guarding one's tongue and not speaking of that in which there is no benefit.

There are many texts which speak of guarding one's tongue and not speaking of that in which there is no benefit. That is because not guarding one's tongue may be a cause of falling into sin. The one who speaks too much will not be safe from slips of the tongue. It was narrated from Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ that the Messenger of Allah ﷺ said: **«Whoever believes in Allah and the Last Day, let him speak good or else remain silent.»** Agreed upon.

The poet said:

A person may be doomed by a slip of his tongue but a slip of the foot does not kill a person

Stumbling with his mouth may cause his death whereas stumbling with his feet will eventually heal

4 Being deliberate in speech, so that the listener may understand.

That is because of the report of Aisha رَضِيَ اللَّهُ عَنْهَا, according to which the Prophet ﷺ would speak in such a manner that the one who wanted to count it would be able to count it. Agreed upon.

Anas رَضِيَ اللَّهُ عَنْهُ said: When the Prophet ﷺ said something, he would repeat it three times, so that it would be understood. Narrated by al-Bukhari.

5 Speaking of that which is beneficial in this world or the Hereafter; otherwise one should remain silent.

Allah عَزَّ وَجَلَّ says: *{No good is there in much of their private conversation, except for those who enjoin charity or that which is right or conciliation between people}* [an-Nisa 4:114].

It was narrated from Muadh رَضِيَ اللَّهُ عَنْهُ that the Prophet ﷺ took hold of his tongue and said to him: **«Restrain this.»** I said: O Prophet of Allah, will we be brought to account for what we utter with it? He said: **«May your mother be bereft of you, O Muadh! Will the people be thrown into Hell on their faces or on their noses for anything other than the harvest of their tongues?»** Narrated by Ahmad and by at-Tirmidhi, who classed it as sahih.

6 Choosing good and appropriate words.

Allah عَزَّوَجَلَّ says: *{And tell My servants to say that which is best. Indeed, Satan induces [dissension] among them. Indeed Satan is ever, to mankind, a clear enemy}* [al-Isra 17:53]. And the Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«In Paradise there is a chamber, the outside of which can be seen from within and the inside can be seen from without. Allah has prepared it for those who speak gently, feed others…»** Narrated by Ahmad; classed as sahih by al-Albani.

7 Keeping away from obscenity and rude words.

Allah عَزَّوَجَلَّ despises the foulmouthed, rude person. In the hadith it says: The Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ was not rude and he never spoke intentionally in an offensive manner. Agreed upon.

Moreover, having a sound tongue is the way to develop a sound heart. In the hadith it says: "A person's faith will not be sound unless his heart is sound, and his heart will not be sound unless his tongue is sound." Narrated by Ahmad; classed as hasan by al-Albani.

8 Addressing the listener according to his level of understanding and knowledge.

It was narrated that Ibn Mas'ud رَضِيَ ٱللَّهُ عَنْهُ said: You will never address people about something that is beyond their understanding but it will be a cause of confusion for some of them. Narrated by Muslim.

9 Paying attention to the position and status of the one whom you are addressing when speaking to him.

That is because Allah عَزَّوَجَلَّ says: *{[Moses] said to his servant, "Bring us our morning meal. We have certainly suffered in this, our journey, [much] fatigue"}* [al-Kahf 18:62], *{Moses said to him, "May I follow you on [the condition] that you teach me from what you have been taught of sound judgement?"}* [al-Kahf 18:66].

In the first verse, Allah's prophet, Musa عَلَيْهِ ٱلسَّلَامُ, asked his servant to bring their breakfast in the form of a command, ***{Bring us…}***. But when he asked al-Khidr عَلَيْهِ ٱلسَّلَامُ to teach him, he addressed him by seeking his permission: ***{May I follow you…?}***.

10 Turning away from speech if it includes reprehensible matters.

Allah عَزَّوَجَلَّ says: *{And when you see those who engage in [offensive] discourse concerning Our verses, then turn away from them until they enter into another conversation. And if Satan should cause you to forget, then do not remain after the reminder with the wrongdoing people}* [al-An'am 6:68].

11 Not speaking of matters of which one has no knowledge.

Allah عَزَّوَجَلَّ says: *{And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight and the heart – about all those [one] will be questioned}* [al-Isra 17:36].

One of the most grievous forms of that is issuing fatwas without knowledge. Allah عَزَّوَجَلَّ says: *{Say, "My Lord has only forbidden immoralities – what is apparent of them and what is concealed – and sin, and oppression without right, and that you associate with Allah that for which He has not sent down authority, and that you say about Allah that which you do not know."}* [al-A'raf 7:33].

12 Avoiding that which is shameful, such as lying and mocking or ridiculing others.

Allah عَزَّوَجَلَّ says: *{O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after [one's] faith. And whoever does not repent – then it is those who are the wrongdoers}* [al-Hujurat 49:11].

It is haram to curse people, revile them, and the like, in ways that are not appropriate for the Muslim.

Al-Bukhari and Muslim narrated that Abdullah ibn Mas'ud رَضِيَ اللَّهُ عَنْهُ said: The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Reviling a Muslim is evildoing and fighting him is disbelief.»**

Cursing is even more prohibited than reviling. In as-Sahihayn, it is narrated from Thabit ibn ad-Dahhak رَضِيَ اللَّهُ عَنْهُ that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Cursing a believer is like killing him.»** And Muslim narrated that Abu'd-Darda رَضِيَ اللَّهُ عَنْهُ said: The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Those who are given to cursing will not be intercessors or witnesses on the Day of Resurrection.»**

13 Giving precedence to the one who is older.

It was narrated from Sahl ibn Abi Hathmah رَضِيَ اللَّهُ عَنْهُ, in the story of al-qisamah, that Abd ar-Rahman, who was the youngest of the people, started to speak, but the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Let the one who is older speak first.»** And he was the youngest of the people, so he fell silent and the other two spoke. Agreed upon.

14 Not interrupting a speaker until he has finished speaking.

That is because the Messenger of Allah ﷺ said to Utbah ibn Rabeeah, when he came to him to negotiate on behalf of Quraysh, **«Have you finished, O Abu'l-Walid?»** He said: Yes. Then the Messenger of Allah ﷺ recited the opening verses of Surat Fussilat. (Seerat Ibn Hisham).

15 Asking permission to speak, especially in the presence of prominent people.

It was narrated that Abu Hurayrah and Zayd ibn Khalid al-Juhani رضي الله عنهما said: A Bedouin man came to the Messenger of Allah ﷺ and said: O Messenger of Allah, I adjure you by Allah to judge for me in accordance with the Book of Allah. The other disputant, who had more knowledge than him, said: Yes, judge between us according to the Book of Allah, and give me permission to speak. The Messenger of Allah ﷺ said: **«Speak.»** Narrated by al-Bukhari and Muslim.

16 Two people should not converse privately, excluding a third person, except with his permission and consent.

The Messenger of Allah ﷺ said: **«If you are three, two men should not converse privately, excluding the other one, unless there are other people present, so that they will not make him sad.»** Narrated by al-Bukhari and Muslim.

We may add to that the fact that if the two people are speaking in a language that the third person does not understand, it is not permissible for them to speak in that language in his presence.

17 Keeping the speaker's secrets and not disclosing them.

The Messenger of Allah ﷺ said: **«If one man is speaking to another, then he turns around, [what he said to him] is a trust.»** Narrated by Abu Dawud; classed as sahih by al-Albani.

Ibn Raslan said: That is because his turning around is a signal to the one to whom he is speaking that he is afraid that someone may hear what he said, and that he has trusted him with his secret. So turning around is like saying: **Keep the secret for me**; in other words, take it from me and conceal it, for I have entrusted you with it.

Activities

1. **In the light of what you have studied, what do you understand from the following texts?**

"You will never address people about something that is beyond their understanding but it will be a cause of confusion for some of them."

.....

{And when you see those who engage in [offensive] discourse concerning Our verses, then turn away from them until they enter into another conversation. And if Satan should cause you to forget, then do not remain after the reminder with the wrongdoing people} [al-An'am 6:68].

.....

{And do not pursue that of which you have no knowledge} [al-Isra 17:36].

.....

2. **Explain, with evidence, the ruling on cursing. What was the Prophet's attitude regarding that?**

.....

3. **Why does Islam forbid two people to converse privately to the exclusion of a third person? Explain why this is proof of the perfect nature of Islamic teachings.**

.....

Etiquette of giving and receiving advice

Making mistakes and errors is part of human nature, whether the person is an ordinary individual or a leader. One of the things that will help the Muslim to repent from his mistakes is sincere advice (naseehah). How can it be otherwise, when the Prophet ﷺ described naseehah as being the religion? He ﷺ said: **«The religion is naseehah (sincerity).»** We said: To whom? He said: **«To Allah, to His Messenger, to the leaders of the Muslims and their common folk.»** Narrated by Muslim.

Islamic etiquette includes guidelines regarding sincere advice, so that its aim will be achieved and so that it may play a role in refining the attitude and character of the Muslims, both common folk and elite alike.

Etiquette of the one who gives advice:

1 **He should make sure that the mistake was actually made by the one to whom he wants to give advice, before he gives advice.**

It was narrated that Abdullah ibn Amr ibn al-As رضي الله عنهما said: The Messenger of Allah ﷺ was told that he – meaning Abdullah ibn Amr رضي الله عنهما – said: I shall surely spend every night in prayer and fast every day so long as I live. The Messenger of Allah ﷺ said: **«Are you the one who said that?»** I said to him: Yes, I said it, O Messenger of Allah. Narrated by Muslim.

2 **The one who wants to give advice should not go against his own advice.**

Allah عز وجل tells us that Shuayb عليه السلام said: *{And I do not intend to differ from you in that which I have forbidden you; I only intend reform as much as I am able}* [Hud 11:88].

The poet said:

The one who wants to advise people to be pious when he is not
Is like a doctor who treats people when he is sick
It does not mean that the one who wants to advise people should be completely free of sin

3 **The one who gives advice should be sincere in his advice,** meaning that he should be seeking the pleasure of Allah عز وجل by giving advice, and he should be seeking to benefit the one whom he advises. Allah عز وجل tells us that His prophet, Shuayb عليه السلام, said: *{I only intend reform as much as I am able}* [Hud 11:88]. Umar ibn Abd al-Aziz said: Whoever upholds ties with his brother by offering him sincere advice about religious matters, and what he thinks is best with regard to his worldly interests, has upheld ties with him and done his duty towards him.

4 The advice should be based on knowledge.

Allah tells us that Nuh عَلَيْهِ السَّلَامُ said: *{I convey to you the messages of my Lord and advise you; and I know from Allah what you do not know}* [al-A'raf 7:62]. That is, I know of the laws of Allah that which you do not know.

5 Being sincere and honest when giving advice.

Allah عَزَّ وَجَلَّ tells us that Hud عَلَيْهِ السَّلَامُ said: *{and I am to you a trustworthy adviser}* [al-A'raf 7:88]. And the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«The one who is asked for advice is in a position of trust.»** Narrated by Ahmad, and by at-Tirmidhi, who classed it as hasan.

6 Speaking the truth and not trying to flatter the one to whom advice is given by telling him what he wants to hear.

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«If someone asks you for advice, then be sincere in advising him.»** Narrated by Muslim. In other words, you must advise him sincerely and do not flatter him by telling him what he wants to hear, or deceive him, or refrain from giving him clear advice.

7 Giving advice in private.

Ash-Shafi'i said: Whoever exhorts his brother in private has benefitted him with advice and has been kind to him. Whoever exhorts him in public has exposed him and been harsh with him.

And he رَحِمَهُ اللَّهُ said in verse:

Please advise me when I am on my own
And avoid giving your advice when I am in front of people
For advice given in front of people is a kind of rebuke and I do not want to listen to it
If you do not listen to me and you ignore what I said
Then do not be upset if I pay no heed to your advice

Al-Fudayl ibn Iyad رَحِمَهُ اللَّهُ said: The believer conceals people's faults and gives sincere advice; the evildoer violates people's privacy and shames them.

8 Hastening to offer advice to the one who needs it.

Allah عَزَّ وَجَلَّ says: *{And a man came from the farthest end of the city, running. He said, "O Moses, indeed the eminent ones are conferring over you [intending] to kill you, so leave [the city]; indeed, I am to you of the sincere advisors"}* [al-Qasas 28:20].

9 Paying attention to the status and position of the one to whom advice is given.

The Messenger of Allah ﷺ said: **«From Muhammad, the Messenger of Allah, to Heraclius, the eminent ruler of Byzantium. Peace be upon those who follow true guidance. To proceed: I call you with the call of Islam.»** Agreed upon.

10 Being kind and gentle when giving advice.

That is because Allah عَزَّوَجَلَّ says: *{Go, both of you, to Pharaoh. Indeed, he has transgressed. And speak to him with gentle speech that perhaps he may be reminded or fear [Allah]}* [Ta-Ha 20:43-44]. If Allah عَزَّوَجَلَّ enjoined being kind and gentle with one who claimed to be divine, then it is more appropriate to be kind to other sinners.

11 Being straightforward when giving advice, choosing good words and avoiding obscure language.

The Messenger of Allah ﷺ said concerning Abdullah ibn Umar رَضِيَ اللَّهُ عَنْهُمَا: **«What a good man Abdullah is, if only he would pray at night.»** So Abdullah began to pray at night. Narrated by al-Bukhari and Muslim.

12 Being patient with what one may face of harm or annoyance as a result of giving advice.

Allah عَزَّوَجَلَّ says: *{enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, [all] that is of the matters [requiring] determination}* [Luqman 31:17].

13 Beware of looking down on or scorning the one to whom advice is given.

The Messenger of Allah ﷺ said: **«It is sufficient evil for a man to look down on his Muslim brother.»** Narrated by Muslim.

14 Concealing the faults of the one to whom advice is given and not speaking ill of him in his absence.

The Messenger of Allah ﷺ said: **«Whoever conceals the faults of a Muslim, Allah will conceal his faults on the Day of Resurrection.»** Agreed upon.

Etiquette of the one to whom advice is given

1 Seeking advice from one who is mature in thinking, honest and has knowledge and experience.

Allah عَزَّوَجَلَّ says: *{and consult them in the matter}* [Aal Imran 3:159]. Those who were well versed in knowledge were the ones who attended the gathering of Umar and were the ones whom he consulted, whether they were old or young. Narrated by al-Bukhari. No one who is an enemy, ignorant, immature in thinking or helpless should be consulted; rather people of reason, knowledge and experience are the ones who should be consulted.

2 Accepting advice and hastening to implement it.

Allah عَزَّوَجَلَّ says: *{And a man came from the farthest end of the city, running. He said, "O Moses, indeed the eminent ones are conferring over you [intending] to kill you, so leave [the city]; indeed, I am to you of the sincere advisors." So he left it, fearful and anticipating [apprehension]. He said, "My Lord, save me from the wrongdoing people"}* [al-Qasas 28:20-21].

3 Loving and respecting the one who gives advice.

Allah عَزَّوَجَلَّ tells us that His prophet, Salih عَلَيْهِ السَّلَام, said to his people: *{I had certainly conveyed to you the message of my Lord and advised you, but you do not like advisors}* [al-A'raf 7:79]. Allah عَزَّوَجَلَّ criticized them for not loving the one who advised them, especially since he was one of the people of goodwill.

4 Acknowledging the virtue of the one who gives advice, praising him and praying for him.

The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Whoever does you a favour, reciprocate. If you do not have the means to reciprocate, then pray for him, until you think that you have reciprocated.»** Narrated by Abu Dawud; classed as sahih by al-Albani.

Activities

1. **From your studies, write a brief essay advising the one who gives advice.**

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2. **The verses in which Allah عَزَّوَجَلَّ says,** *{Go, both of you, to Pharaoh. Indeed, he has transgressed, And speak to him with gentle speech that perhaps he may be reminded or fear [Allah]}* [Ta-Ha 20:43-44] **form the basis for being kind and gentle in calling people to Allah and advising them. Explain that.**

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3. **Many people get angry when you advise them. What would you tell them? Base your answer on what you have studied.**

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Etiquette of visiting the sick

Islam urges the Muslim to pay attention to the rights of the one who is sick, visit him regularly and pray for healing and well-being for him, and it explains the types of supplication that it is good to say when visiting one who is sick. All of this care, visiting and supplication stems from the fact that the believers are like a single soul, so what makes one of them happy makes all of them happy, and what hurts one of them hurts all of them. There are several texts which speak of the virtue of visiting the sick, including the following:

1. The Prophet ﷺ said: **«The duties that one Muslim owes to another are five,»** among which he mentioned visiting the sick. Narrated by al-Bukhari and Muslim. It was narrated that Abu Musa al-Ash'ari رضي الله عنه said: The Messenger of Allah ﷺ said: **«Feed the hungry, visit the sick and free the captives.»** Narrated by al-Bukhari.

2. The Prophet ﷺ said: **«When the Muslim visits his sick Muslim brother, he remains in an orchard of Paradise until he returns.»** Narrated by Muslim.

3. It was narrated that Abu Hurayrah رضي الله عنه said: The Messenger of Allah ﷺ said: **«Whoever visits a sick person, a caller calls out from heaven: 'May you be blessed, may your walking be blessed, and may you reach your abode in Paradise.'»** Narrated and classed as hasan by at-Tirmidhi.

Ruling on visiting the sick:

The majority of scholars are of the view that visiting the sick is Sunnah, but it may reach the level of being obligatory for some individuals and not others.

Some of the scholars, such as al-Bukhari رحمه الله, are of the view that it is obligatory.

Shaykh al-Islam was of the view that it is a communal obligation. This is the middle view.

Allah عَزَّوَجَلَّ has prescribed visiting the sick in order to console them, and encourage them not to worry. There is etiquette that is prescribed for these visits, so that they may achieve the expected goal. **This etiquette includes the following:**

1. **Being sincere,** by making one's visit to the sick person sincerely for the sake of Allah عَزَّوَجَلَّ, for Allah does not accept any deed except that which is done sincerely for His sake.

What is the ruling on visiting a non-Muslim sick person?

There is nothing wrong with visiting a non-Muslim sick person, especially if one hopes to call him to Islam and encourage him to embrace it. It is narrated in Sahih al-Bukhari that Anas رَضِيَ اللَّهُ عَنْهُ said: A Jewish boy used to serve the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He fell sick, and the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came to visit him. He sat by his head and said to him: **«Become Muslim.»** The boy looked at his father, who was with him, and he said to him: Obey Abu'l-Qasim. So the boy became Muslim, and the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ left, saying: **«Praise be to Allah Who has saved him from the Fire.»**

Visiting the sick is only for one whose sickness has kept him from going out. If his sickness does not keep him from going out, and he is able to go out and meet people and they are able to meet him, then he does not need to be visited, such as one who has a cold that does not prevent him from going out.

2. Choosing a suitable time to visit the sick person and seeking his permission before visiting, paying attention to what the sick person always needs of rest.

3 Making the visit brief, so that it is not burdensome for the sick person, especially if you realize that he needs to rest.

But it should not be made so brief that it fails to achieve the purpose of visiting, because the sick person needs someone to keep him company for a while and comfort him.

4 Encouraging him not to worry and to accept the divine will and decree, and giving him hope of recovery. That is because the Messenger of Allah ﷺ said: **«If you are with one who is sick or dying, then say good words, for the angels say aameen to what you say.»** Narrated by Muslim.

And Jabir ibn Abdillah رضي الله عنهما narrated that the Messenger of Allah ﷺ visited Umm as-Sa'ib and said: **«What is the matter with you, O Umm as-Sa'ib? You are shivering.»** She said: It is fever, may Allah not bless it. He said: **«Do not revile fever, for it removes the sins of the sons of Adam as the bellows removes the dross of iron.»** Narrated by Muslim.

5 Reminding the sick person of Allah عز وجل; calling him to do righteous deeds and do a lot of them, if he is Muslim; or calling him to Islam, if he is not Muslim. That is because of the hadith of Anas رضي الله عنه, who said: A Jewish boy used to serve the Prophet ﷺ. He fell sick, and the Prophet ﷺ came to visit him. He sat by his head and said to him: **«Become Muslim.»** The boy looked at his father, who was with him, and he said to him: Obey Abu'l-Qasim. So the boy became Muslim, and the Prophet ﷺ left, saying: **«Praise be to Allah Who has saved him from the Fire.»** Noted above.

A sick person should be visited even if he is not aware of his visitors:

If the sick person is unaware of his circumstances, such as if he is comatose, epileptic or insane, that does not mean that one cannot visit him, even if he is not aware of those who are visiting him. Rather this is closer to sincerity and seeking the pleasure of Allah عز وجل.

6 Praying for his healing and well-being, and doing ruqyah for him. It was narrated from Ibn Abbas رضي الله عنهما that when the Prophet came to visit a sick person, he would say **«La ba's, tahur inshaAllah (No worry, it is a purification, if Allah wills).»** Narrated by al-Bukhari. In other words, this sickness is a purification from sins for you.

It was narrated that Jabir ibn Abdillah رضي الله عنهما said: One of us was stung by a scorpion when we were sitting with the Messenger of Allah ﷺ. Another man said: Should I do ruqyah for him, O Messenger of Allah? He said: **«Whoever among you is able to benefit his brother, let him do that.»** Narrated by Muslim.

7 It is recommended (mustahabb) to sit by the head of the sick person, if possible. It was narrated that Ibn Abbas رضي الله عنهما said: When the Prophet ﷺ visited a sick person, he would sit at his head, then he would say seven times: **«As'alu Allah al-Azeem rabb al-arsh il-azeem an yashfiyaka (I ask Allah the Almighty, Lord of the mighty Throne, to heal you).»** Narrated by Abu Dawud; classed as sahih by al-Albani.

8 Placing one's hand on the sick person's body when doing ruqyah for him, if possible. It was narrated that Aisha رضي الله عنها said: If any of us was sick, the Messenger of Allah ﷺ would place his right hand on the sick person and say: **«Adhhib il-ba's Rabb an-nas, ishfi anta ash-Shafi – laa shifa'a illa shifa'uka – shifa'an laa yughadiru saqaman (Take away the suffering, O Lord of mankind, and grant healing, for You are the Healer, and there is no healing but Your healing, a healing that leaves no trace of sickness).»** Narrated by Muslim.

9 Warning him, if necessary, against treating his sickness with haram things, or going to practitioners of sihr (witchcraft) for treatment. The Messenger of Allah ﷺ said: **«There is nothing wrong with using ruqyah, so long as it does not involve any shirk.»** Narrated by Muslim.

10 Reminding him of the reward for bearing his sickness with patience, and the reward of those who are patient. Allah عز وجل says: *{And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient Who, when disaster strikes them, say, "Indeed we belong to Allah, and indeed to Him we will return." Those are the ones upon whom are blessings from their Lord and mercy. And it is those who are the [rightly] guided}* [al-Baqarah 2:155-157].

It was narrated from Abu Hurayrah رضي الله عنه that the Prophet ﷺ said: **«No hardship, pain, worry, grief, harm or distress befalls a Muslim, even a thorn that pricks him, but Allah will expiate some of his sins thereby.»** Agreed upon.

11 Not mentioning any bad things about the sickness. A man came to visit Umar ibn Abd al-Aziz when he was sick, and asked him about his sickness, so he told him. Then the visitor said: No one ever recovers from this sickness; So and so died of it. Umar said: When you visit a sick person, do not inform him of the death of anyone, and when you have left us, do not come back again.

Psychologists have stated that lifting the spirits of the sick person is one of the greatest means of helping him to recover. This is the role of those who visit him and of those who treat his sickness.

Etiquette with the family of the sick person:

They may be advised to do that which will benefit the sick person, such as ruqyah and beneficial medicines, and the like. The Messenger of Allah ﷺ said to Asma bint Umays: **«Why do I see my brother's children looking so thin? Are they in need?»** She said: No, but the evil eye has been affecting them. He said: **«Recite ruqyah for them.»** She said: So I recited it to him, and he said: **«Recite ruqyah for them.»** Narrated by Muslim.

Activities

1. **Allah عَزَّوَجَلَّ has prescribed visiting the sick and enjoined it upon people to do that. Explain how this is proof for the perfect nature of Islamic teachings.**
2. **The Prophet ﷺ visited a Jewish boy, and he always accepted their invitations. Does this contradict belief in al-wala wa'l-bara (loyalty versus disavowal)? Why?**
3. **From your studies, what is the type of sickness for which it is prescribed to visit the one who is sick?**

Etiquette of offering condolences

Testing people with calamity is the way of Allah with His creation. Allah عَزَّوَجَلَّ says: *{And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient Who, when disaster strikes them, say, "Indeed we belong to Allah , and indeed to Him we will return."}* [al-Baqarah 2:155-156].

There are many religious texts that call the Muslim to show patience and be content with the decree of Allah, no matter what befalls him of calamities and trials. Islam calls on the Muslim to stand with his brother who is afflicted with calamity, to console him and help him to pass this test. For that purpose, it is prescribed to offer condolences, which means consoling the one who is afflicted with calamity, helping him to cope with what has befallen him, urging him to be patient and encouraging him to accept and be content with the divine will and decree.

It is good for the one who has been afflicted with calamity to do the following:

1. **Bear the calamity with patience and accept the divine decree.** Allah عَزَّوَجَلَّ says: *{No disaster strikes except by permission of Allah. And whoever believes in Allah - He will guide his heart. And Allah is Knowing of all things}* [at-Taghabun 64:11].

   The commentators said: This refers to a man who is stricken with calamity, but he realizes that it is from Allah, so he is content with [the divine decree] and accepts it.

   The poet said:

   What is decreed will happen and in it there is hidden good for the believer
   Who trusts in Allah and is not heedless
   Whether relief comes to him or he is struck by calamity in either case he should say
   Alhamdu Lillah (praise be to Allah)

2. **Not do or say anything that is contrary to Islamic teachings, such as wailing, slapping the cheeks, panicking and the like.** That is because the Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Indeed the eye weeps and the heart grieves, but we do not say anything but that which pleases our Lord. Indeed, O Ibrahim, we are grieved by your departure.»** Agreed upon. And the Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«He is not one of us who slaps his cheeks, rends his garment and calls with the call of Jahiliyyah.»** Agreed upon.

The virtue of showing patience in the face of calamity:

It was narrated that Umm Salamah رضي الله عنها said: I heard the Messenger of Allah ﷺ say: **«There is no Muslim who is stricken with a calamity and says 'Inna Lillahi wa inna ilayhi raji'un, Allahumma ajurni fi museebati w'ukhluf li khayran minha (Verily to Allah we belong and unto Him is our return. O Allah, reward me for my affliction and compensate me with something better),' but Allah will compensate him with something better.»** Narrated by Muslim.

Etiquette of the one who offers condolences:

1 **Condolences may be offered to both old and young among the family who have been bereaved.** Ibn Qudamah said: It is encouraged (mustahabb) to offer condolences to all of the family that has been bereaved, both old and young. But the fuqaha made an exception in the case of a young child who has not reached the age of discernment, because he does not understand the meaning of condolences. By the same token, a man should not offer condolences to a young woman, for fear of fitnah (temptation).

Reprehensible actions in the case of condolences include the following:

Reciting Surat al-Ikhlas *(Qul Huwa Allahu ahad)* one thousand times, or reciting Surat Ya-Seen, or reciting al-Fatihah for the soul of So and So.

Distributing thirty separate juz (para) and reading them, so that each person reads one juz of the Quran, at the time of offering condolences.

What many people do of gathering for three days, then every Thursday, then **forty days** after the death, then annually, **commemorating** the deceased every year.

What some people call a dinner in honour of the deceased, or a dinner in honour of their parents, where people gather annually, for example in the month of Ramadan, and regard this as an act of charity on behalf of their deceased loved one.

Gathering with the family of the deceased and reading Quran in pavilions and the like. Ibn al-Qayyim said: It was the practice of the Prophet ﷺ to offer condolences to the family of the deceased, but it was not his practice to hold gatherings to offer condolences and read Quran, either at the grave or elsewhere. All of that is a reprehensible innovation that has been introduced into the religion.

2 **Choosing suitable words to offer condolences. The best is to use words that have been narrated in the Sunnah,** one example of which is the words that the Prophet ﷺ said when offering condolences to his daughter for the death of her son. The Prophet ﷺ said: **«Indeed to Allah belongs what He has taken, and to Him belongs what He has given, and everything with Him has an appointed end, so be patient and seek reward with Him.»** Agreed upon.

3 **Offering supplication for the deceased,** as the Messenger of Allah ﷺ did when Abu Salamah رضي الله عنه died. He said: **«O Allah, forgive Abu Salamah; raise him in status among those who are rightly-guided; and take good care of his family whom he has left behind. Forgive him and us, O Lord of the Worlds, make his grave spacious, and illuminate it for him.»** Narrated by Muslim.

4 **Urging the one who has been bereaved to be patient.** It was narrated that Anas said: The Prophet ﷺ passed by a woman who was weeping at a grave, so he said: **«Fear Allah and be patient.»** Agreed upon.

5 **Consoling the family of the deceased by making food for them and so on.** It was narrated that Abdullah ibn Ja'far رضي الله عنهما said: When news of Ja'far's death came, the Messenger of Allah ﷺ said: **«Make food for the family of Ja'far, for there has come to them that which is preoccupying them.»** Narrated by Ahmad and Ibn Majah; classed as hasan by al-Albani.

6 Telling them not to do any of the reprehensible actions that occur when there is a death. It was narrated that Umm Salamah رضي الله عنها said: The Messenger of Allah ﷺ came in to Abu Salamah رضي الله عنه when he had already died and his eyes were open. So he closed his eyes and said, **«When the soul is taken [and leaves the body], the eyes follow it.»** Cries were heard from some of Abu Salamah's family, so he said: **«Do not pray against yourselves; rather pray for what is good, for the angels say Aameen to whatever you say.»** Narrated by Muslim.

Words that are not acceptable when offering condolences:

Some people say, "Al-baqiyyah fi hayatika (may what is left of his lifespan be added to yours)" and the other responds "Hayatuka al-baaqiyah (may what's left be added to your lifespan)" or "Ma naqasa min umurihi zada fi umurika (may what was taken from his lifespan be added to your lifespan)."

Ruling on offering condolences to a Muslim:

Offering condolences to a Muslim is something that is encouraged (mustahabb), and there is great virtue in doing that. The Prophet ﷺ said: **«There is no believer who offers condolences to his brother for a calamity that has befallen him, but Allah عَزَّوَجَلَّ will clothe him in garments of honour on the Day of Resurrection.»** Narrated by Ibn Majah; classed as sahih by al-Albani.

Ruling on offering condolences to a non-Muslim:

There is a difference of scholarly opinion concerning this issue. The correct view is that it is permissible to offer condolences to them if there is a death, to console them at times of calamity, and to visit them when they are sick. The Prophet ﷺ visited a Jewish boy who fell sick, and called him to Islam. And offering condolences and consoling them is like visiting them when they are sick, but it is good to have the intention of softening their hearts towards Islam when doing that.

One should not pray for mercy, forgiveness and Paradise for their deceased, because it is not allowed to do that. Allah عَزَّوَجَلَّ says: *{It is not for the Prophet and those who have believed to ask forgiveness for the polytheists, even if they were relatives, after it has become clear to them that they are companions of Hellfire}* [at-Tawbah 9:113].

Activities

1. **Islamic teachings (Sharia) cover a person's entire life, from the cradle to the grave. Explain that in the light of a quick reading of the religious texts.**
2. **List some of the reprehensible actions that occur when offering condolences.**
3. **State the ruling on the following: offering condolences to a Muslim – offering condolences to a non-Muslim – repeatedly offering condolences – praying for mercy for non-Muslims.**
4. **How can you put into practice the hadith «Do not pray against yourselves; rather pray for what is good, for the angels say Aameen to whatever you say» and implement it in the real-life situation of the Muslims?**

Etiquette of the marketplace and of buying and selling

One of the signs of the noble and practical nature of the teachings of Islam is the fact that Islam addresses all human needs in all aspects of life. One of the needs that humans cannot do without is entering the marketplace to buy and sell. Hence Islam has prescribed etiquette for entering the marketplace, so that people can meet their needs from the market with ease and honesty, leaving no room for the Shaytan to interfere and try to create problems between people when they are interacting with one another. That etiquette includes the following:

Etiquette that is common to both vendors and purchasers:

1 Avoiding bad behaviour such as disputing, arguing and raising voices when buying and selling, or being harsh, and so on.

The Messenger of Allah ﷺ said: **«Beware of the troubles of the marketplaces.»** Narrated by Muslim.

«The troubles of the marketplaces» are quarrels, disputes, arguments and the raising of voices.

And the Messenger of Allah ﷺ said: **«Allah hates every rough, arrogant person who argues a great deal in the marketplaces, who is like a dead body at night and like a donkey during the day, who knows about worldly matters but is ignorant of the matters of the Hereafter.»** Narrated by al-Bayhaqi and Ibn Hibban; classed as sahih by al-Albani.

What is meant by being **«like a dead body at night»** is a metaphor for his sleeping a great deal and being lazy, and not getting up to pray at night.

2 Averting one's gaze.

That is because Allah عَزَّوَجَلَّ says: *{Tell the believing men to avert their gaze [from that which is forbidden] and restrain their carnal desires; that will be more conducive to their purity. Verily, Allah is well aware of all that they do}* [an-Nur 24:30].

3 Taking care not to harm people. So if someone is carrying something that could harm people, such as a knife, tools, machinery and so on that could cause injury, he should cover the sharp parts of it.

The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«If one of you passes through our mosque or our marketplace carrying arrows, let him hold them by their tips, lest he harm any of the Muslims with them.»** Agreed upon.

4 Not being distracted by buying and selling from remembering Allah and establishing prayer on time.

Allah عَزَّوَجَلَّ says: *{men whom neither commerce nor sale distracts from the remembrance of Allah and performance of prayer and giving of zakah. They fear a Day in which the hearts and eyes will [fearfully] turn about}* [an-Nur 24:37]. *{O you who have believed, let not your wealth and your children divert you from remembrance of Allah. And whoever does that - then those are the losers}* [al-Munafiqun 63:9].

5 It is not permissible to buy and sell after the second call for Jumuah prayer.

Allah عَزَّوَجَلَّ says: *{O you who have believed, when [the adhan] is called for the prayer on the day of Jumu'ah [Friday], then proceed to the remembrance of Allah and leave trade. That is better for you, if you only knew}* [al-Jumuah 62:9].

6 Having sufficient knowledge of what one needs to know about the fiqh of buying and selling, especially modern transactions if he deals in them often, such as knowing the rulings on riba (usury), ambiguous transactions and gambling.

Umar ibn al-Khattab رَضِيَ ٱللَّهُ عَنْهُ said: **No one should sell in our marketplace except one who has sufficient knowledge of religious teachings.** Narrated by at-Tirmidhi and classed as sahih by al-Albani.

If he is dealing in gold and silver, or currencies, or he deals by bartering, such as trading one product for another, then he must know the rulings on these things, because the rulings are many and it is very important to know them, for without knowing them, one may easily fall into riba, which is a grievous sin. Allah عَزَّ وَجَلَّ says: *{O you who have believed, fear Allah and give up what remains [due to you] of interest, if you should be believers And if you do not, then be informed of a war [against you] from Allah and His Messenger }* [al-Baqarah 2:278-279].

7 Being honest in one's transactions and pointing out any defects in items, if present.

That is because the Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«The two parties to a transaction have the option [of going ahead or cancelling the deal] until they part. If they are sincere and transparent, their transaction will be blessed for them, but if they are dishonest and conceal faults, the blessing will be removed from their transaction.»** Narrated by al-Bukhari and Muslim.

The two parties to the transaction are the vendor and the purchaser.

Lying and dishonesty includes announcing illusionary, false discounts to give false impressions to people and deceive them.

8 Being easy-going and lenient when buying and selling.

The Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«May Allah have mercy on a man who is easy-going when he sells and when he buys, and when he asks for payment of a debt.»** Agreed upon.

9 It is encouraged (mustahabb) to accept the request of the other party to cancel the deal, whether that comes from the vendor or the purchaser.

The Messenger of Allah ﷺ said: **«Whoever agrees to cancel a deal with a Muslim, Allah will help him when he has troubles on the Day of Resurrection.»** Narrated by Ahmad and Abu Dawud; classed as sahih by al-Albani.

This refers to returning a product and taking back its price, when one of the two parties wants to cancel the deal.

One way in which the seller in particular may show kindness is agreeing to take back an item after selling it, because the purchaser needs the money, or realizes that he does not need the item and he regrets buying it.

10 Documenting debts, especially when selling on credit or by instalments, and the like.

Allah عَزَّوَجَلَّ says: *{O you who have believed, when you contract a debt for a specified term, write it down}* [al-Baqarah 2:282].

Documenting debts may be done by writing them down, giving something in pledge, or having someone as a guarantor.

11 Giving a great deal of charity, especially on the part of one who does a lot of business in the marketplace, such as sellers, company representatives, and the like.

It was narrated that Qays ibn Abi Gharazah رَضِيَ ٱللَّهُ عَنْهُ said: The Prophet ﷺ came to us when we were in the marketplace and said: **«In this market there is a great deal of idle talk and lying, so mix it with charity.»** Narrated by at-Tirmidhi; classed as sahih by al-Albani.

Etiquette for vendors

1 The vendor should avoid swearing oaths in order to make a sale; that is haram if the oath is false.

The Messenger of Allah ﷺ said: **«There are three to whom Allah will not speak on the Day of Resurrection, nor will He look at them or praise them, and theirs will be a severe torment.»** He said it three times, then he said: **«The one who lets his garment hang below his ankles, the one who reminds others of his favour, and the one who sells his product by means of false oaths.»** Narrated by Muslim.

It was narrated that Abu Hurayrah رضي الله عنه said: I heard the Messenger of Allah ﷺ say: **«An oath may sell the product but erase the blessing.»** Agreed upon. In other words, by means of an oath the product may be sold, but that is a cause of the blessing being lost.

There is a warning to the one who swears a false oath when selling. It was narrated that Abu Hurayrah رضي الله عنه said: The Messenger of Allah ﷺ said: **«There are three to whom Allah will not speak, nor will He look at them or praise them, and theirs will be a severe torment.... A man who bargains with another man in the late afternoon about the sale of an item, swearing by Allah that he was offered such and such [for this item], so the other man buys it.»** Narrated by al-Bukhari.

2 It is haram to deceive customers and conceal any defects in the products being sold.

That is because of the hadith of Abu Hurayrah رضي الله عنه, according to which the Messenger of Allah ﷺ passed by a pile of food and put his hand into it, and his fingers touched something wet. He said, **«What is this, O seller of the food?»** The man said, "It got rained on, O Messenger of Allah." He said, **«Why did you not put it (the wet part) on top of the pile so that the people could see it? He who deceives does not belong to me.»** Narrated by Muslim.

If someone buys a product, then finds out that it is defective and that the seller deceived him, he has the right – according to Islamic teachings – to cancel the deal and get his money back.

3 It is obligatory to weigh accurately and be very cautious to avoid deceiving customers when weighing goods.

That is because Allah عز وجل says: *{Woe to those who give less [than due], Who, when they take a measure from people, take in full, But if they give by measure or by weight to them, they cause loss. Do they not think that they will be resurrected For a tremendous Day, The Day when mankind will stand before the Lord of the worlds?}* [al-Mutaffifeen 83:1-6].

4 He should be moderate in seeking profit and avoid hoarding or exploiting the purchaser's need for the item by going to extremes in raising the price.

The Messenger of Allah ﷺ said: **«The one who hoards is a sinner.»** Narrated by Muslim.

Hoarding refers to buying food when it is cheap in order to trade in it, then hoarding it so that the price will rise, then selling it to people at a high price. The one who does that is a sinner.

Forms of deceit include the following:

Changing the country of origin or production of a product, designing a logo similar to the trademark of a major company, or changing the name of the company. This happens a great deal in the field of auto parts and the like, which has contributed to the rise in the rate of accidents and deaths in some countries.

Ruling on fixing prices:

Fixing prices refers to the ruler or his deputy working out the price and forcing people to do business on that basis.

It is haram to fix prices when traders are buying and selling in an appropriate manner, without causing harm to people or exploiting their needs.

It is permissible to fix prices when there is a need for that, especially the prices of basic items that people need, when traders are toying with them, such as rice, sugar, olive oil and the like.

5 Vendors should avoid trading in haram items, even if they say that they will only sell them to non-Muslims.

That is because the Messenger of Allah ﷺ said: **«May Allah curse the Jews; animal fat was forbidden to them, so they sold it and consumed its price. For indeed, when Allah forbids eating something, He also forbids its price».** Narrated by Ahmad; classed as sahih by al-Arna'ut. The original report is found in as-Sahihayn.

It says in Fatawa al-Lajnah ad-Da'imah: It is not permissible to deal in that which Allah has forbidden of foods and other things, such as alcohol and pork, even if one sells that to the disbelievers.

So it is not permissible to sell alcohol or pork to non-Muslims, and it is not permissible to deal with them in transactions involving riba (usury), gambling or ambiguity. All of that is haram whether one is dealing with Muslims or non-Muslims.

6 The vendor should not undercut his brother, unless the latter gives him permission or abandons the transaction.

The Messenger of Allah ﷺ said: **«No man should undercut his brother's transaction, unless the latter gives him permission.»** Agreed upon.

Similarly, it is not permissible for a Muslim to outbid his brother.

The guideline on this issue is that it applies after the deal has been concluded, such as if a shopkeeper says to someone who has actually bought an item: I have the same item for less than the price that you bought it for.

Or someone says to the seller after he has sold an item: If you had offered it to me, I would have paid more for it.

The reason for that is that this makes the person cancel the deal with the purchaser or vendor, which leads to grudges, disputes and rancour, whereas Islam aims to prevent these ills in Muslim society. But if the bargaining takes place before the deal is done, there is nothing wrong with that. The same applies to differences in prices between shops; that is not regarded as outbidding or undercutting one's brother.

Etiquette for purchasers

1 Avoiding extravagance and squandering when buying.

Allah عَزَّوَجَلَّ says, praising those who are moderate in spending: *{And [they are] those who, when they spend, do so not excessively or sparingly but are ever, between that, [justly] moderate}* [al-Furqan 25:67].

2 Not taking the marketplace as a place to spend leisure time or relax.

So he should not go to the marketplace unless he needs something, and he should hasten to leave it as soon as he has completed his errand, because the Messenger of Allah ﷺ said: **«The dearest part of the land to Allah is its mosques, and the most hateful part of the land to Allah is its marketplaces.»** Narrated by Muslim.

It was narrated that Salman رضي الله عنه said: "Do not, if you can avoid it, be the first one to enter the marketplace or the last one to leave it, for it is the battleground of the Shaytan, where he sets up his banner." Narrated by Muslim.

3 Not offering too low a price for an item.

Allah عز وجل says: *{and do not deprive people of their due}* [al-A'raf 7:85].

4 Paying the agreed-upon price for the item, especially when purchasing by instalments.

That is because Allah عز وجل says: *{O you who have believed, fulfill [all] contracts}* [al-Ma'idah 5:1].

5 It is not permissible to offer a high price for an item that you do not intend to buy in order to inflate its price for others. This is known as artificially inflating prices.

That is because of the hadith of Ibn Umar رضي الله عنه, who said: The Prophet ﷺ forbade artificially inflating prices. Narrated by al-Bukhari. And the Prophet ﷺ said: **«Do not artificially inflate prices.»** Agreed upon.

What is meant by artificially inflating prices is offering a higher price for an item on the part of one who does not intend to buy it.

One of the forms of artificially inflating prices is:

When the vendor says to the purchaser regarding an item that he wants to buy: Someone else offered me such and such an amount for this item, but he is lying in order to deceive the purchaser and increase the price.

Activities

1. How do you learn from the rulings set out by Islam regarding the marketplace and buying and selling that Islam is comprehensive and covers all aspects of life?

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2. How can debts be documented? Why is Islam keen that debts should be recorded?

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3. The scholars differed with regard to agreeing to cancel sales deals. Discuss briefly.

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4. Explain in detail the ruling on swearing oaths when buying and selling.

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5. What is the ruling on selling haram things to non-Muslims? Why is it forbidden to outbid or undercut one's brother? When is it forbidden to do that?

.....

.....

Firstly: etiquette having to do with building and purifying mosques:

1 **Mosques are to be protected from anything being associated in worship with Allah عَزَّوَجَلَّ in them, and from any of the means that may lead to shirk, such as building them over graves or building graves inside them.**

It was narrated that Jundub رَضِيَ اللَّهُ عَنْهُ said: I heard the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ say, five days before he died: **«Indeed, those who came before you used to take the graves of their prophets and righteous men as places of worship. Do not take graves as places of worship, for I forbid you to do that.»** Narrated by Muslim.

It was narrated from Aisha رَضِيَ اللَّهُ عَنْهَا that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, during the illness of which he died: **«May Allah curse the Jews and Christians; they took the graves of their prophets as places of worship.»** She said: Were it not for that, his grave would have been made prominent, but he was afraid it might be taken as a place of worship. Agreed upon.

In al-Bukhari and Muslim, it is narrated from Aisha رَضِيَ اللَّهُ عَنْهَا that Umm Salamah رَضِيَ اللَّهُ عَنْهَا mentioned to the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ a church in Ethiopia, and what it contained of images, and he said: **«Those people, when a righteous man died among them, they would build a place of worship over his grave and put those images in it. They are the most evil of people before Allah.»**

In order to bar the means that may lead to shirk, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ issued orders that graves be levelled, and he forbade praying towards them or plastering over them.

Ibn al-Qayyim said: It was not his practice to make graves high or to build structures over them with bricks or stones, or to plaster over them, or to build domes over them. All of these are reprehensible innovations that are contrary to the teachings and practice of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

2 **Mosques are to be venerated and it is encouraged to frequent them, build them, clean them and perfume them.**

Allah عَزَّوَجَلَّ says: *{… in mosques which Allah has ordered to be raised}* [an-Nur 24:36].

What is meant by being raised is being held in high esteem and being built.

The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Whoever builds a mosque for the sake of Allah عَزَّوَجَلَّ, seeking thereby the pleasure of Allah, Allah will build for him a house in Paradise.»** Agreed upon.

It was narrated that Aisha رَضِيَ اللَّهُ عَنْهَا said: The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ issued instructions that mosques be built in neighbourhoods, and that they be kept clean and perfumed. Narrated by Ahmad and Abu Dawud; classed as sahih by al-Albani.

3 **Protecting them from dirt and impure substances.**

The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to the one who urinated in the mosque: **«These mosques are not the place for urinating or for anything filthy, rather they are for the remembrance of Allah, prayer and reading Quran.»** Narrated by Muslim.

4 **It is prohibited to make announcements about lost property in the mosque.**

The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Whoever hears a man making an announcement about lost property in the mosque – meaning that he announces that he has lost something – let him say: 'May Allah not return it to you!' For the mosques were not built for this purpose.»** Narrated by Muslim.

Muslim narrated from Buraydah رَضِيَ اللَّهُ عَنْهُ that a man called out in the mosque, saying: Has anyone found the red camel? The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«May you not find it! The mosques were only built for that for which they were built.»**

An-Nawawi رَحِمَهُ اللَّهُ said: The Prophet's words **«May you not find it»** and his instruction to say similar words are a punishment to the one who went against his instructions and disobeyed him. The one who hears someone [making a lost property announcement] should say: **May you not find it, for the mosques were not built for this purpose.** End quote.

5

Prohibition on buying and selling in the mosque.

It was narrated from Abdullah ibn Amr رضي الله عنهما that the Messenger of Allah ﷺ forbade buying and selling in the mosque. Narrated by Ahmad and Abu Dawud; classed as hasan by al-Albani. It was narrated that Abu Hurayrah رضي الله عنه said: The Messenger of Allah ﷺ said: **«If you see someone selling or buying in the mosque, say: May Allah not make your trade profitable.»** Narrated by at-Tirmidhi; classed as sahih by al-Albani.

Whatever is attached to the mosque, such as rooms, domes and courtyards that are within the walls of the mosque is regarded as being part of the mosque and comes under the same rulings with regard to the prohibition on buying and selling therein.

Secondly: etiquette for the one who goes to the mosque:

1

It is recommended for him to adorn himself and put on perfume.

Allah عز وجل says: *{O children of Adam, take your adornment at every masjid}* [al-A'raf 7:31].

2

It is recommended for the one who walks to the mosques to purify his body beforehand.

The Messenger of Allah ﷺ said: **«Whoever purifies himself in his house, then walks to one of the houses of Allah to offer one of the prayers enjoined by Allah, for every two steps he takes, one of them will erase a sin and the other will raise him one degree in status.»** Narrated by Muslim.

3

It is recommended to walk to prayer in a calm and dignified manner.

The Messenger of Allah ﷺ said: **«When the call to prayer is given, do not come rushing. Rather come walking in a calm manner, then whatever you catch up with pray, and whatever you miss, complete it.»** Narrated by al-Bukhari and Muslim.

4

It is disliked (makruh) for the Muslim to interlace his fingers when walking to the mosque.

The Messenger of Allah ﷺ said: **«If one of you does wudu and does it well, then sets out for the mosque, he should not interlace his fingers, for he is in a state of prayer.»** Narrated by Abu Dawud and at-Tirmidhi; classed as sahih by al-Albani.

Ash-Shawkani said: It [interlacing the fingers] is prohibited in prayer and in what comes before and after prayer, such as sitting in the mosque and walking to it.

Interlacing the fingers is prohibited during prayer and whatever comes under the same ruling as prayer. After the prayer, however, there is nothing wrong with interlacing the fingers, whether one is in the mosque or elsewhere.

5

It is good for the Muslim not to forsake the nearest mosque to him, unless he has a legitimate excuse.

The Messenger of Allah ﷺ said: **«Let a man pray in the mosque that is near him, and not go around to other mosques.»** Narrated by at-Tabarani; classed as sahih by al-Albani.

This ruling is more important if he is a prominent figure, and his forsaking the community mosque could cast doubts on the imam or provoke division.

6

Checking his shoes before entering the mosque, and removing any dirt that may be on them.

The Messenger of Allah ﷺ said: **«When one of you comes to the mosque, let him look, and if he sees any dirt on his shoes, let him wipe it off then pray wearing them.»** Narrated by Ahmad and Abu Dawud; classed as sahih by al-Albani.

7

It is Sunnah to enter the mosque with the right foot first, and to recite the dhikr before entering the mosque.

So he should say, **«A'oodhu Billah il-azeem wa bi wajhihi'l-kareem wa sultanihi'l-qadeem min ash-shaytan ir-rajeem (I seek refuge in Allah the Almighty and in His noble Countenance and His eternal power, from the accursed Shaytan).»** Narrated by Ahmad and Abu Dawud; classed as sahih by al-Albani.

8

He should pray two rakahs before sitting down.

The Messenger of Allah ﷺ said: **«When one of you enters the mosque, let him pray two rakahs before sitting down.»** Narrated by al-Bukhari and Muslim. And it was narrated that Jabir رضي الله عنه said: Sulayk al-Ghatafani رضي الله عنه came on Friday when the Messenger of Allah ﷺ was delivering the khutbah, and sat down. [The Prophet ﷺ] said: **«O Sulayk, get up and pray two rakahs, and make them brief.»** Then he said: **«If one of you comes on a Friday and the imam is delivering the khutbah, let him pray two rakahs and make them brief.»** Narrated by Muslim.

- These two rakahs are called tahiyyat al-masjid (greeting the mosque); they are Sunnah.
- They may be replaced by doing a regular Sunnah prayer that comes before an obligatory prayer, such as the regular Sunnah prayers that come before Fajr and Zuhr. They may also be replaced by the obligatory prayer if the iqamah has already been given. The purpose of these two rakahs is to ensure that the first thing one does when entering the mosque is prayer, so if the worshipper offers any prayer, he has fulfilled that purpose.
- It is Sunnah to make these two rakahs brief on Friday if the imam is delivering the khutbah.
- There is no particular passage that should be recited in these two rakahs.
- They may be done at any time, even if it is a time when prayer is otherwise disallowed.

9

It is Sunnah to exit the mosque with the left foot first and to recite the dhikr for exiting the mosque.

So one should say: **«Allahumma inni as'aluka min fadlik (O Allah , I ask You of Your Bounty).»** Narrated by Muslim.

Thirdly: etiquette having to do with the people in the mosque, respecting them and not bothering them

1

Not passing in front of one who is praying.

The Messenger of Allah ﷺ said: **«If the one who passes in front of one who is praying knew what (sin) he incurs, he would realize that waiting for forty is better than passing in front of him.»** Narrated by Muslim.

What is meant by passing in front of one who is praying is passing in the space that the worshipper needs when he prostrates. There is nothing wrong with passing in front of him further away than that.

Prayer is interrupted if a woman, a donkey or a black dog pass in front of the worshipper, because of the hadith of Abu Dharr رضي الله عنه, who said: The Messenger of Allah ﷺ said: **«When one of you stands to pray, he will be screened if he has something in front of him that is like the back of a saddle. If he does not have something in front of him that is like the back of a saddle, then his prayer will be interrupted if a donkey, a woman or a black dog passes in front of him.»** It was said: O Abu Dharr, what is the difference between a black dog and a red or yellow dog? He said: O son of my brother, I asked the Messenger of Allah ﷺ the same question and he said: **«The black dog is a devil.»** Narrated by Muslim.

2

Not raising one's voice in recitation or speaking except when necessary.

That is because of the hadith of Aisha رضي الله عنها, according to which the Prophet ﷺ looked out of his house when the people were praying and reciting out loud. He said to them: **«The one who is praying is conversing with his Lord, so let him think about how he is conversing with Him. Do not raise your voices above one another when reciting Quran.»** Narrated by Malik in al-Muwatta; classed as sahih by al-Albani.

3

Not annoying the Muslims with the smell of what one has eaten, such as garlic, onions and so on.

That is because the Prophet ﷺ said: **«Whoever has eaten of this plant, he should not come near our mosque and annoy us with the smell of garlic.»** Narrated by Muslim.

We may add to that everything that has an offensive smell, especially cigarettes, and it is essential to point out that smoking is haram.

4

Not doing anything that is offensive to people, such as spitting on the carpets of the mosque.

It was narrated that Anas رضي الله عنه said: The Messenger of Allah ﷺ said: **«Spitting in the mosque is a sin, and the expiation for it is to bury it.»** Agreed upon.

5

Not leaving one's shoes in a place where they will bother the Muslims, such as in the doorway of the mosque.

That is because the Messenger of Allah ﷺ said: **«When one of you prays, let him take off his shoes, but let him not bother anyone with them. Let him put them between his feet or let him pray wearing them.»** Narrated by Abu Dawud; classed as sahih by al-Albani.

Activities

1. The condition of the Muslims' mosques in many countries is very bad. What are the worst forms of shirk that are practised in some mosques? What advice would you give them?

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2. The Prophet ﷺ enjoined that graves should be levelled, and he forbade praying towards them or plastering over them. What do you learn from that?

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3. What do you understand from the strict rulings about buying and selling, and making lost property announcements, in the mosques? Are there any exceptions to that?

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4. Explain in detail the ruling on interlacing one's fingers for one who is going to the mosque.

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5. Write briefly about the rulings on the two rakahs to "greet the mosque".

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Etiquette of Friday (Jumuah)

1 Doing ghusl on Friday, putting on perfume, using the siwak and putting on one's best clothes.

It was narrated that Salman al-Farisi رَضِيَ اللَّهُ عَنْهُ said: The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Whoever does ghusl on Friday, purifies himself as much as he can, puts on some of his own perfume or some of the perfume available in his house, then goes out (for the Jumuah prayer) and does not separate two (persons sitting together in the mosque), then prays as much as is decreed for him, then remains silent whilst the imam is speaking, his sins between the present and the previous Friday will be forgiven for him.»** Narrated by al-Bukhari.

Doing ghusl on Friday is important because the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Doing ghusl on Friday is obligatory for everyone who has reached the age of puberty.»** Agreed upon.

Doing ghusl for janabah on a Friday is sufficient, because there is no need to do ghusl twice in this case.

2 It is Sunnah to come early to Jumuah prayer.

The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Whoever does ghusl as in the case of janabah on Friday, then comes to the mosque early, it is as if he sacrificed a camel. Whoever comes at the second hour, it is as if he sacrificed a cow. Whoever comes at the third hour, it is as if he sacrificed a horned ram. Whoever comes at the fourth hour, it is as if he sacrificed a chicken. Whoever comes at the fifth hour, it is as if he sacrificed an egg. Then when the imam comes out, the angels come in to listen to the reminder (the khutbah).»** Agreed upon.

3 Going to the mosque on foot.

That is because of the hadith of Aws ibn Aws رَضِيَ اللَّهُ عَنْهُ, who said: I heard the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ say: **«Whoever does ghusl on Friday and does it well, then leaves early for the mosque, walking and not riding, and sits close to the imam and listens to him, and does not engage in idle talk, for every step he takes he will have the reward of one year, the reward of a year's fasting and praying at night.»** Narrated by Ahmad and Abu Dawud; classed as sahih by al-Albani.

4 Not stepping over the shoulders of those who are sitting down when entering the mosque.

It was narrated from Jabir رَضِيَ اللَّهُ عَنْهُ that a man entered the mosque on a Friday, when the Messenger of Allah ﷺ was delivering the khutbah. He started stepping over the people's shoulders, and the Messenger of Allah ﷺ said: **«Sit down, for you have annoyed (people) and you are late.»** Narrated by Ahmad and Ibn Majah; classed as sahih by al-Albani.

Stepping over people's shoulders is haram on Fridays and at other times, because it causes annoyance to the Muslims. An-Nawawi said: The correct view is that stepping over people's shoulders is haram, because of the hadiths which speak of that.

5 Turning one's face towards the imam during the khutbah.

That is because of the hadith of Abdullah ibn Mas'ud رَضِيَ اللَّهُ عَنْهُ, who said: When the Messenger of Allah ﷺ ascended the minbar, we would turn our faces towards him. Narrated by at-Tirmidhi; classed as sahih by al-Albani.

6 Listening attentively to the khutbah.

The Messenger of Allah ﷺ said: **«If you say to your companion when the imam is preaching on Friday, 'Be quiet and listen,' you have engaged in idle talk.»** Agreed upon.

In fact, it is not permissible to say Yarhamuk Allah (may Allah have mercy on you) to one who sneezes, or to return greetings of salam, when the imam is preaching, according to the most correct scholarly view, because both of these involve speaking, which is not allowed at this time.

Shaykh Ibn Uthaymeen said: Greeting with salam during the Jumuah khutbah is haram, so it is not permissible for the one who comes in whilst the imam is delivering the Jumuah khutbah to say salam, and responding to his greeting is also haram.

7 It is Sunnah to read Surat al-Kahf on Fridays.

That is because of the hadith of Abu Saeed al-Khudri رضي الله عنه, according to which the Prophet ﷺ said: **«Whoever reads Surat al-Kahf on Friday, a light will shine for him between the two Fridays.»** Narrated by al-Hakim and al-Bayhaqi; classed as sahih by al-Albani.

8 Sending a lot of blessings upon the Prophet ﷺ during the day and night of Jumuah (Friday).

That is because the Messenger of Allah ﷺ said: **«Send a lot of blessings upon me on the day of Friday and the night before Friday, for whoever sends blessings upon me once, Allah will send blessings upon him tenfold.»** Narrated by al-Bayhaqi; classed as hasan by al-Albani.

9 Offering a lot of supplication (dua) on Friday, in the hope that it will coincide with the hour in which supplications are answered.

The Messenger of Allah ﷺ said: **«On Friday there is a time when, if a Muslim happens to stand and pray at that time, asking Allah for good, He will give it to him.»** Agreed upon.

It is most likely that this time is after Asr:

Abu Dawud and an-Nasai narrated from Jabir ibn Abdillah رضي الله عنهما that the Messenger of Allah ﷺ said: **«Friday is twelve hours, in which there is an hour in which no Muslim asks Allah for anything but He will grant it to him, so seek it in the last hour after Asr.»** Classed as sahih by al-Albani.

Is there any regular Sunnah prayer connected to Jumuah?

Before the prayer, there is no regular Sunnah prayer with a specific number of rakahs; rather the worshipper may occupy himself with offering voluntary prayers and remembering Allah (dhikr) until the imam comes out.

With regard to regular Sunnah prayers after Jumuah, al-Bukhari and Muslim narrated from Abdullah ibn Umar رضي الله عنهما that the Messenger of Allah ﷺ did not pray after Jumuah until he went back to his house, where he would pray two rakahs. And it was narrated from Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: **«When one of you has prayed Jumuah, let him pray four [rakahs] after it.»** Narrated by Muslim.

Ibn Taymiyyah said, reconciling between these two hadiths: If he prays in the mosque, he should pray four rakahs, and if he prays in his house, he should pray two rakahs.

It is disliked (makruh) to raise one's hands when offering supplication on Friday during the khutbah, whether on the part of the imam or of the one who is praying behind him, **except in the case of praying for rain (istisqa)**, because of the hadith of Umarah ibn Ru'aybah, according to which he saw Bishr ibn Marwan on the minbar raising his hands when offering supplication on a Friday, so he said: How ugly are these two hands! I saw the Messenger of Allah ﷺ doing no more than this with his hand – and he pointed with his forefinger.

Narrated by Muslim.

Activities

1. **What is the ruling on doing ghusl on Fridays? Give evidence.**

.....

.....

2. **From what you have studied, write about what is Sunnah, what is obligatory and what is haram on Fridays.**

.....

.....

3. **There is a difference of opinion regarding the regular Sunnah prayers to be offered after Jumuah. Write about that, explaining which view is more likely to be correct.**

.....

.....

Etiquette of offering supplication (dua)

Supplication (dua) is one of the greatest acts of worship. In fact, it is worship, as the Prophet ﷺ said: **«Supplication is what worship is.»** Narrated by at-Tirmidhi and Abu Dawud; classed as sahih by al-Albani. Allah عَزَّوَجَلَّ has described those who do not offer supplication as being arrogant, as He عَزَّوَجَلَّ says: *{And your Lord says, "Call upon Me; I will respond to you." Indeed, those who are too arrogant to worship Me will enter Hell [rendered] contemptible}* [Ghafir 40:60].

Because supplication is so important and of such great virtue, it is good for the Muslim to learn about the etiquette connected to it, which includes the following:

1 Starting one's supplication with praise of Allah عَزَّوَجَلَّ and sending blessings upon His Messenger ﷺ.

It was narrated from Fadalah ibn Ubayd رَضِيَ اللَّهُ عَنْهُ that the Messenger of Allah ﷺ heard a man offering supplication in his prayer, and he did not praise Allah عَزَّوَجَلَّ or send blessings upon the Prophet ﷺ. The Messenger of Allah ﷺ said: **«This one is in a hurry.»** Then he called him and said to him: **«When one of you prays, let him start by praising his Lord عَزَّوَجَلَّ, then let him send blessings upon the Prophet ﷺ, then after that let him offer whatever supplication he wants.»** Narrated by Ahmad and Abu Dawud; classed as sahih by al-Albani.

All supplication is good. The Prophet ﷺ said: **«There is no Muslim who calls upon Allah with a supplication in which there is no sin or severing of ties of kinship, but Allah will grant him one of three things in return for it: either what he is asking for will be hastened for him, or it will be stored up for him in the Hereafter, or an equivalent harm will be averted from him.»** They said: Then we will offer a great deal of supplication. He said: **«Allah is more generous.»** Narrated by Ahmad and at-Tirmidhi; classed as hasan by al-Albani.

Ibn al-Jawzi said: You should understand that the supplication of the believer will not be rejected, but it may be better for him if the response is delayed, or he may be compensated with something that is better for him, sooner or later. So the believer should not give up asking of his Lord, for he is worshipping Allah by offering supplication just as he is worshipping Him by submitting to Him and delegating his affairs to Him.

2 Trusting in Allah عَزَّوَجَلَّ and being certain of a response.

The Prophet ﷺ said: **«Call upon Allah, being certain of a response, and know that Allah will not answer a supplication from a negligent and heedless heart.»** Narrated by at-Tirmidhi; classed as sahih by al-Albani.

3 **Offering supplication for one's parents and for the believing men and women.** Allah عَزَّوَجَلَّ says: *{And lower to them the wing of humility out of mercy and say, "My Lord, have mercy upon them as they brought me up [when I was] small"}* [al-Isra 17:24]. And Allah عَزَّوَجَلَّ tells us that Ibrahim عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ said: *{Our Lord, forgive me and my parents and the believers the Day the account is established}* [Ibrahim 14:41]. And Allah عَزَّوَجَلَّ says: *{So know, [O Muhammad], that there is no god worthy of worship except Allah and ask forgiveness for your sin and for the believing men and believing women}* [Muhammad 47:19].

4 **Raising the hands when offering supplication.** The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Allah is modest and most generous; if a man raises his hands to Him, He cannot send them back empty and deprived.»** Narrated by Ahmad and Abu Dawud; classed as sahih by al-Albani.

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would continue offering supplications, raising his hands towards the heavens, to the extent that the whiteness of his armpits could be seen.

Excluded from that is supplication on Friday during the khutbah, at which time it is not prescribed to raise the hands, except in the case of prayer for rain (istisqa), as noted above.

5 **Repeating the supplication three times.** It was narrated from Abdullah ibn Mas'ud رَضِيَ اللَّهُ عَنْهُ that when the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ offered supplication, he repeated it three times, and when he asked Allah for something, he asked Him three times. Narrated by Muslim.

The Sunnah when repeating a supplication is to repeat it three times. If one repeats it more than that sometimes, there is nothing wrong with that, and if he says it only once sometimes, there is nothing wrong with that.

6 **Beseeching and humbling oneself, with hope and fear.** Allah عَزَّوَجَلَّ says: *{Call upon your Lord in humility and privately}* [al-A'raf 7:55], *{Indeed, they used to hasten to good deeds and supplicate Us in hope and fear, and they were to Us humbly submissive}* [al-Anbiya 21:90].

Humbling oneself means expressing one's need, weakness and humility when offering supplication.

This is an attitude of worship and humility before Allah, which He عَزَّوَجَلَّ loves. Those who are knowledgeable ensure that they have this attitude before Allah عَزَّوَجَلَّ.

7 **Starting with oneself when offering supplication for others.** It was narrated from Ubay ibn Ka'b رضي الله عنه that when the Messenger of Allah ﷺ mentioned anyone else in his supplication, he would start with himself first. Narrated by at-Tirmidhi; classed as sahih by al-Albani.

The Prophet ﷺ said: **«Peace be upon you, O occupants of the graves. May Allah forgive us and you. You have gone on ahead and we will follow you.»** Narrated and classed as hasan by at-Tirmidhi.

In at-tahiyyaat, we say: **«As-salamu alayka ayyuha'n-Nabiyyu wa rahmatullahi wa barakatuhu. As-salamu alayna wa ala ibad-illah is-saliheen (Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us and upon the righteous slaves of Allah).»** Agreed upon.

Allah عز وجل tells us that Ibrahim عليه الصلاة والسلام said: *{My Lord, make me an establisher of prayer, and [many] from my descendants}* [Ibrahim 14:40].

and: *{My Lord, make this city [Makkah] secure and keep me and my sons away from worshipping idols}* [Ibrahim 14:35].

But there is nothing wrong with starting with someone else. The Prophet ﷺ said concerning Anas رضي الله عنه: **«O Allah, increase his wealth and offspring…»** Agreed upon. And he said concerning Ibn Abbas رضي الله عنهما: **«O Allah, grant him understanding of religion.»** Narrated by al-Bukhari.

This is supported by the fact that the Prophet ﷺ said: **«No Muslim offers supplication for his brother in his absence but the angel says: And may you be granted the same.»** Narrated by Muslim.

8 **His food, drink and clothing should be halal.** In the hadith it says that the Prophet ﷺ mentioned **«a man who travels a great deal and becomes dishevelled and covered with dust, who raises his hands to heaven (and says), 'O Lord, O Lord,' when his food is haram, his drink is haram, his clothes are haram and he has been nourished with haram, so how can he receive a response?»** Narrated by Muslim.

9 **He should seek to offer comprehensive and concise supplications.** It was narrated that Aisha رضي الله عنها said: The Messenger of Allah ﷺ liked comprehensive and concise supplication and he refrained from anything other than that. Narrated by Ahmad and Abu Dawud; classed as sahih by al-Albani.

10 **It is recommended (mustahabb) to face towards the qiblah.** Muslim narrated that on the day of Badr, the Prophet ﷺ looked at the polytheists, of whom there were one thousand, whereas his Companions were three hundred and nineteen men. **Then the Prophet of Allah ﷺ turned to face towards the qiblah,** then he held out his hands and started calling upon his Lord: **«O Allah, grant me what You promised me …»**

11 **Not including anything in one's supplication that involves sin or severing of ties of kinship, and not being impatient in seeking a response,** because the Prophet ﷺ said: **«A person's supplication will be answered so long as he does not pray for anything that involves sin or severing of ties of kinship, and so long as he does not grow impatient.»** It was said: O Messenger of Allah, what does growing impatient mean? He said: **«It is when someone says: I offered supplication, and I offered supplication, and I did not see any response. So he grows tired and gives up, and he stops offering supplication.»** Agreed upon.

The phrase **«so long as he does not pray for anything that involves sin»** refers to asking Allah عَزَّوَجَلَّ for something that is prohibited according to Islamic teachings.

The phrase **«or severing of ties of kinship»** refers to saying, for example: O Allah, keep me apart from So and So, one of his parents or relatives.

Al-Hafiz Ibn Hajar رَحِمَهُ ٱللَّهُ said: This hadith highlights the etiquette of supplication, which is to persist in asking and not despair of a response, because of what that involves of submission, surrender and expressing one's need, to the extent that one of the early generations said: Indeed I am more afraid of being prevented from offering supplication than I am of not receiving a response.

12 **Asking of Allah عَزَّوَجَلَّ by His greatest name.** The Prophet ﷺ heard a man saying: O Allah, I ask of You by virtue of the fact that I bear witness that You are Allah, and there is no god worthy of worship except You, the One, the Eternal Refuge, Who neither begets nor is born, nor is there to Him any equivalent. The Prophet ﷺ said: **«By the one in Whose Hand is the soul of Muhammad, he has asked of Allah by His greatest name which, if He is asked by it, He will give, and if He is called upon by it, He will respond.»** Narrated by Ahmad and Abu Dawud; classed as sahih by al-Albani.

And the Prophet ﷺ said: **«Be constant with: Yaa Dhal-Jalali wa'l-Ikram (O Possessor of Majesty and Honour)»** – meaning, frequently recite these words (in dua). Narrated by Ahmad and at-Tirmidhi; classed as sahih by al-Albani.

13 **Persistently calling upon Allah عَزَّوَجَلَّ in supplication.**

Ibn al-Qayyim said: One of the most efficacious remedies is to persistently call upon Allah in supplication.

Times when supplication will be answered

There are many times when supplication will be answered, including the following:

Offering supplication in the last third of the night, the time when Allah descends to the lowest heaven.

It was narrated from Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ that the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Our Lord تَبَارَكَ وَتَعَالَى descends every night to the lowest heaven, when one third of the night is left, and He says: 'Who will call upon Me, that I might answer him? Who will ask of Me, that I might give him? Who will seek My forgiveness, that I might forgive him?'»** Agreed upon.

This divine descent occurs in a manner that is befitting to the majesty and greatness of Allah عَزَّ وَجَلَّ, and should not be misunderstood.

Between the adhan and the iqamah.

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«No supplication that is offered between the adhan and iqamah will be rejected.»** Narrated by Abu Dawud and at-Tirmidhi; classed as sahih by al-Albani.

At the end of the obligatory prayers.

It was said: O Messenger of Allah, which supplication is most likely to be heard? He said: **«[A supplication offered] in the last part of the night, and at the end of the obligatory prayers.»** Narrated by at-Tirmidhi; classed as hasan by al-Albani.

What is meant by "at the end of the prayer": some of the scholars said that what is mentioned in the texts specifies the end of the prayer. So if we understand it as referring to dhikr, such as glorifying, praising and magnifying Allah, or reciting Ayat al-Kursi and al-Mu'awwidhat, then what is meant by the end of the prayer is after the tasleem. But if we understand it as referring to supplication, then what is meant is at the end of the prayer, before saying the tasleem.

When the call for the obligatory prayers is given, and when the two armies meet in battle.

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«There are two [supplications] which will not be rejected – or are rarely rejected –: supplication when the call for prayer is given, and at the time of battle, when [the two armies] meet one another in battle.»** Narrated by Abu Dawud; classed as sahih by al-Albani.

When prostrating.

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«The closest a person is to his Lord is when he is prostrating, so offer a lot of supplication.»** Narrated by Muslim.

The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to say in his supplication whilst prostrating: **«Allahumma ighfir li dhanbi kullahu diqqahu wa jillahu, wa awwalahu wa aakhirahu, wa alaniyatahu wa sirrahu (O Allah, forgive me all my sins, small and great, first and last, open and secret).»** Narrated by Muslim.

When hearing the crowing of the rooster.

That is because the Prophet ﷺ said: **«When you hear the crowing of the rooster, ask Allah for His bounty, for it has seen an angel.»** Narrated by al-Bukhari and Muslim.

It is encouraged to ask Allah عَزَّوَجَلَّ for His bounty when the rooster crows, because the angels are present, so the supplication is more likely to receive a response at that time, for perhaps the angel will say Aameen to his supplication, and Allah عَزَّوَجَلَّ will answer his prayer.

When rain is falling.

The Prophet ﷺ said: **«There are two [supplications] that will not be rejected: supplication when the call to prayer is given and when it is raining.»** Narrated by Abu Dawud; classed as sahih by al-Albani.

The hour on Friday.

The Messenger of Allah ﷺ mentioned Friday and said: **«On it there is a time when, if a Muslim happens to stand and pray at that time, asking Allah for something, He will give it to him.»** And he gestured with his hand to indicate how short it is. Agreed upon.

We have noted above that it is most likely to be after Asr, because the Prophet ﷺ said: **«So seek it in the last hour after Asr.»** Noted above.

Laylat al-Qadr.

Aisha رَضِيَ اللَّهُ عَنْهَا said to the Prophet ﷺ: What do you think, if I think it is Laylat al-Qadr, what should I say? He said: **«Say: Allahumma innaka afuwwun tuhibb al-afwa, fa'fu anni (O Allah, You are forgiving, You love forgiveness, so forgive me).»** Narrated by Ahmad and by at-Tirmidhi, who classed it as sahih.

Supplication of a parent for his child, the supplication of one who is fasting on the day of his fast, and the supplication of the traveller.

The Messenger of Allah ﷺ said: **«There are three supplications that will not be rejected: the supplication of a parent for his child, the supplication of one who is fasting, and the supplication of the traveller.»** Narrated by al-Bayhaqi; classed as sahih by al-Albani.

Supplication of a righteous child for his parents.

The Prophet ﷺ said: **«When the son of Adam dies, his good deeds come to an end except three: ongoing charity (sadaqah jariyah), a righteous child who prays for him, or beneficial knowledge.»** Narrated by Muslim.

The child praying for his parents after they die is the best deed that he can do to draw close to Allah by means of it and benefit them the most. It is better than reading Quran for them or giving charity on their behalf. So do strive for yourself and pray for your parents.

Activities

1. **Write briefly about the virtue of supplication. Use outside sources.**
2. **Many people grow impatient waiting for a response to supplication. Advise these Muslims, basing your advice on religious texts.**
3. **Supplication is one of the greatest forms of worship. Explain that, based on the texts of the Quran and Sunnah.**
4. **The Muslim should not offer any supplication that involves sin or severing of ties of kinship. What is meant by that?**
5. **«Our Lord عَزَّوَجَلَّ descends every night to the lowest heaven when one third of the night remains, and He says…» What does the Muslim learn from this report?**

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- *Ghidha al-Albaab fi Sharh Manzumat Al-Aadab.* **Shams ad-Deen as-Safareeni al-Hanbali.**
- *Riyadh as-Saliheen.* **An-Nawawi.**
- *Al-Aadab ash-Shar'iyah wa'l-Minah al-Mar'iyah.* **Ibn Muflih.**
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And Allah is the source of strength.

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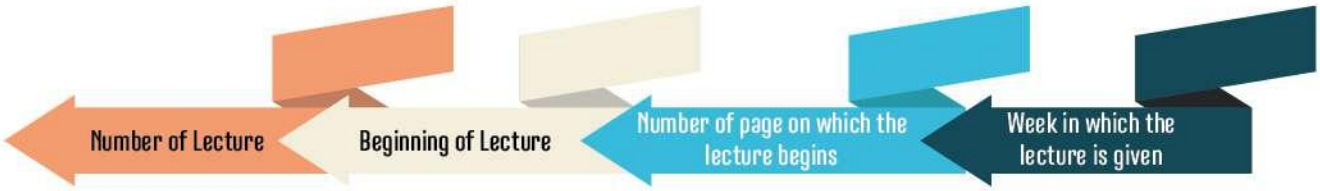

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زاد

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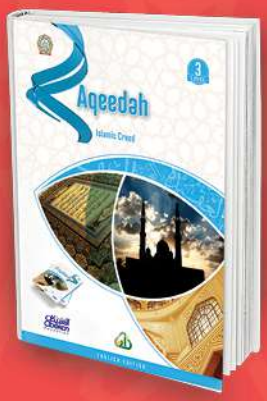
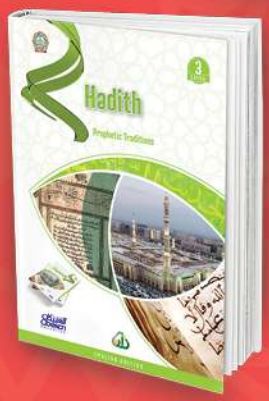
Tarbiyah Islamiyah (3) Islamic Education - Islamic Etiquette

This book discusses several issues of Islamic etiquette that the Muslim needs to know, such as etiquette before Allah and etiquette with His Messenger ﷺ; the etiquette of eating, drinking, speaking, relieving oneself, visiting the sick, offering condolences, buying and selling, mosques, and supplication (dua). This material is discussed in a straightforward, modern and interesting style, free of irrelevant material and unsound notions.





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